

UC-NRLF



\$B 290 113



English School-Classics

With Introductions and Notes.

EDITED BY FRANCIS STORR, B.A.,

CHIEF MASTER OF MODERN SUBJECTS IN MERCHANT TAYLORS' SCHOOL, LATE
SCHOLAR OF TRINITY COLLEGE, CAMBRIDGE, AND BELL
UNIVERSITY SCHOLAR.

Small 8vo.

REESE LIBRARY

OF THE

UNIVERSITY OF CALIFORNIA.

Received

July 1883

Accessions No. 22332

Shelf No. 7519

1868

lege. 8d.

SELECTIONS FROM WORDSWORTH'S POEMS.

By H. H. TURNER, B.A., Scholar of Trinity College, Cambridge. 1s.

WORDSWORTH'S EXCURSION: The Wanderer.

By H. H. TURNER, B.A., Scholar of Trinity College, Cambridge. 1s.

MILTON'S PARADISE LOST.

By FRANCIS STORR, B.A.

Book I. 9d. Book II. 9d.

SELECTIONS FROM THE SPECTATOR.

By OSMUND AIRY, M.A., Assistant-Master at Wellington College. 1s.

BROWNE'S RELIGIO MEDICI.

By W. P. SMITH, M.A., Assistant-Master at Winchester College. 1s.

GOLDSMITH'S TRAVELLER AND DESERTED VILLAGE.

By C. SANKEY, M.A., Assistant-Master at Marlborough College. 1s.

EXTRACTS FROM GOLDSMITH'S VICAR OF WAKEFIELD.

By C. SANKEY, M.A., Assistant-Master at Marlborough College. 1s.

POEMS SELECTED from the WORKS OF ROBERT BURNS.

By A. M. BELL, M.A., Balliol College, Oxford. 2s.

MACAULAY'S ESSAYS.

MOORE'S LIFE OF BYRON. By FRANCIS STORR, B.A. 9d.

BOSWELL'S LIFE OF JOHNSON. By FRANCIS STORR, B.A. 9d.

HALLAM'S CONSTITUTIONAL HISTORY. By H. F. BOYD, late
Scholar of Brasenose College, Oxford. 1s.

SOUTHEY'S LIFE OF NELSON.

By W. E. MULLINS, M.A., Assistant-Master at Marlborough College.

* * * The General Introduction to the Series will be found in THOMSON'S *Winter*.

• Rivingtons • London • Oxford • Cambridge •

Rivington's Mathematical Series

Small 8vo.

By J. HAMBLIN SMITH, M.A.,

OF GONVILLE AND CAIUS COLLEGE, AND LATE LECTURER AT ST. PETER'S COLLEGE,
CAMBRIDGE.

Algebra. Part I. 3s. Without Answers, 2s. 6d. A KEY, 9s.

Exercises on Algebra. Part I. 2s. 6d.

[Copies may be had without the Answers.]

Elementary Trigonometry. 4s. 6d. A KEY, 7s 6d.

Elementary Hydrostatics. 3s.

Elements of Geometry.

Containing Books 1 to 6, and portions of Books 11 and 12 of
EUCLID, with Exercises and Notes. 3s. 6d.

Part I., containing Books 1 and 2 of EUCLID, may be had sepa-
rately. *Limp cloth,* 1s. 6d.

Elementary Statics. 3s.

Arithmetic. 3s. 6d. A KEY, 9s.

Book of Enunciations

FOR HAMBLIN SMITH'S GEOMETRY, ALGEBRA, TRIGONO-
METRY, STATICS, AND HYDROSTATICS. 1s.

By E. J. GROSS, M.A.,

FELLOW OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE, AND SECRETARY TO
THE OXFORD AND CAMBRIDGE SCHOOLS EXAMINATION BOARD.

Crown 8vo.

Algebra. Part II. 8s. 6d.

Kinematics and Kinetics. 5s. 6d.

By G. RICHARDSON M.A.,

ASSISTANT MASTER AT WINCHESTER COLLEGE, AND LATE FELLOW OF ST. JOHN'S
COLLEGE, CAMBRIDGE.

Crown 8vo.

Geometrical Conic Sections. 4s. 6d.



Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

CATENA CLASSICORUM.

A Series of Classical Authors. Edited by Members of both Universities, under the Direction of the Rev. ARTHUR HOLMES, M.A., late Senior Fellow and Dean of Clare College, Cambridge, and late Preacher at the Chapel Royal, Whitehall; and the Rev. CHARLES BIGG, D.D., late Senior Student and Tutor of Christ Church, Oxford: Principal of Brighton College.

SOPHOCLIS TRAGOEDIAE.

THE ELECTRA, 3s. 6d. THE AJAX, 3s. 6d. Edited by R. C. JEBB, M.A., Professor of Greek at the University of Glasgow, late Fellow and Tutor of Trinity College, Cambridge.

JUVENALIS SATIRAE.

Edited by G. A. SIMCOX, M.A., Fellow and Classical Lecturer of Queen's College, Oxford. 5s.

THUCYDIDIS HISTORIA.

Edited by CHAS. BIGG, D.D., late Senior Student and Tutor of Christ Church, Oxford Principal of Brighton College. Books I. and II., with Introductions. 6s.
Books III. and IV. Edited by G. A. SIMCOX, M.A. 6s.

DEMOSTHENIS ORATIONES PUBLICAE.

THE OLYNTHIACS, 2s. 6d. THE PHILIPPICS, 3s. DE FALSA LEGATIONE, 6s. Edited by G. H. HESLOP, M.A., late Fellow and Assistant Tutor of Queen's College, Oxford; Head Master of St. Bees.

ARISTOPHANIS COMOEDIAE.

THE ACHARNIANS and THE KNIGHTS, 4s. THE CLOUDS, 3s. 6d.
THE WASPS, 3s. 6d. Edited by W. C. GREEN, M.A., late Fellow of King's College, Cambridge; Assistant Master at Rugby School.

An Edition of "THE ACHARNIANS and THE KNIGHTS," Revised and especially adapted for Use in Schools. 4s.

ISOCRATIS ORATIONES.

AD DEMONICUM ET PANEKYRICUS. 4s. 6d. Edited by JOHN EDWIN SANDYS, M.A., Fellow and Tutor of St. John's College, Cambridge, and Public Orator of the University.

PERSII SATIRAE.

Edited by A. PRETOR, M.A., Fellow of St. Catherine's College, Cambridge, Classical Lecturer of Trinity Hall. 3s. 6d.

HOMERI ILIAS.

Edited by S. H. REYNOLDS, M.A., late Fellow and Tutor of Brasenose College, Oxford. Books I. to XII. 6s.

TERENTI COMOEDIAE.

ANDRIA ET EUNUCHUS, 4s. 6d. ANDRIA, with Introduction on Prosody, 3s. 6d. EUNUCHUS, 3s. Edited by T. L. PAPILLON, M.A., Fellow of New College, Oxford, and late Fellow of Merton.

DEMOSTHENIS ORATIONES.

DE CORONA. 5s. Edited by the Rev. ARTHUR HOLMES, M.A., Senior Fellow and Dean of Clare College, Cambridge, and late Preacher at the Chapel Royal, Whitehall.

HERODOTI HISTORIA.

Edited by H. G. WOODS, M.A., Fellow and Tutor of Trinity College, Oxford.
Book I. 6s. Book II. 5s.

TACITI HISTORIA.

Edited by W. H. SIMCOX, M.A., Fellow of Queen's College, Oxford.
Books I. and II. 6s. Books III. IV. and V. 6s.

HORATI OPERA.

Edited by J. M. MARSHALL, M.A., Under Master of Dulwich College, late Fellow and Lecturer of Brasenose College, Oxford.

VOL. I. THE ODES, CARMEN SECULARE, AND EPODES. 7s. 6d.

RIVINGTONS

London, Oxford, and Cambridge.

CATENA CLASSICORUM

EDITED BY

THE REV.
ARTHUR HOLMES M.A.

SENIOR FELLOW AND DEAN OF CLARE COLLEGE CAMBRIDGE
AND LATE PREACHER AT THE CHAPEL ROYAL WHITEHALL

AND

THE REV.
CHARLES BIGG D.D.

PRINCIPAL OF BRIGHTON COLLEGE
LATE SENIOR STUDENT AND TUTOR OF CHRIST CHURCH OXFORD

RIVINGTONS

London	Waterloo Place
Oxford	High Street
Cambridge	Trinity Street

PA 38-
V5

186

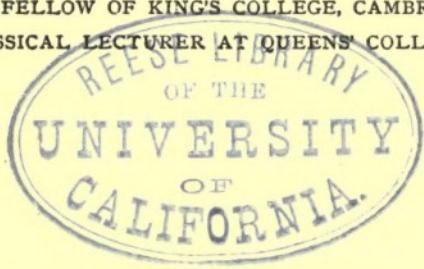
LIA

ARISTOPHANES

EDITED BY

W. C. GREEN, M.A.

LATE FELLOW OF KING'S COLLEGE, CAMBRIDGE
CLASSICAL LECTURER AT QUEENS' COLLEGE



THE WASPS

RIVINGTONS

London, Oxford, and Cambridge

MDCCCLXVIII

1868

~~751/g~~

~~888~~

22332

qv

PA 3875
V5
1868
MAIN

INTRODUCTION TO THE WASPS.

THE play of *The Wasps* was exhibited in the spring of B.C. 422, in the archonship of Aminias, probably at the Lenaean festival. It gained the second prize, a play called *Προάγων* being first, and one of Leucon called *Πρέσβεις* third.

According to the Greek "Didascalies" it was exhibited in the name of Philonides; and these, as Ranke thinks, are upon the whole the safest guides. He therefore infers that Aristophanes on account of his failure with the *Clouds* returned to his old plan of sheltering himself behind another name, and that the *Proagon*, as well as the *Wasps*, was a play of Aristophanes. On the other hand Richter (who has investigated and edited this play with great care) considers the Didascalies untrustworthy, especially this one; and assigns the *Wasps* to the Great Dionysia, the *Proagon* to the Lenaea. Philonides, he thinks, was merely the principal actor. But this is a matter of no great moment as far as the *Wasps* is concerned; since, whether Philonides were nominal author or actor, Aristophanes was doubtless known to be the real author as well as he is now.

In the *Proagon* Euripides was ridiculed: in the *Wasps* the Athenian litigiousness is the object of satire. According to Ranke, with the *Clouds* ends the first period of Aristophanes' dramatic poetry. And this is a convenient division, borne out in a great measure by a change in the poet's style. For though he is still tolerably consistent, attacking Cleon and the

22332

litigious spirit which he had before ridiculed (e.g. *Nub.* 208), yet his style seems less strict and severe: there is more of the ludicrous, more broad fun. And therefore naturally there is less completeness and connexion of parts in this play. It is not so political as the *Knights*, not so personal as the *Clouds*. The *Wasps*, in fact, consists of two distinct parts: the first, which contains the madness of the old dicast and the ridiculous means used to cure him, ending with the parabasis; the second, in which he is converted to fashionable life, being as it were an afterpiece, and deemed by some critics unnecessary. Thus Schlegel calls the *Wasps* Aristophanes' feeblest play; and few critics rank it very high. But it may be said in defence of our poet, that the last scenes form a very striking contrast to the early part, and so enhance its effect. They are perhaps drawn out to a somewhat tedious length, but possibly some certain time had to be filled up. And Aristophanes, after exposing the absurdities of a life devoted to the law-courts, may well have meant to shew the evil of the other extreme—probably too common among the young fashionables at Athens—in the tipsy frolics of the old ex-juryman. Weak in connexion and plot the play may be, but it is brilliant and amusing in particular scenes.

The *Wasps* gave to Racine the idea of *Les Plaideurs*, and several whole scenes may be compared with advantage. On the details of Athenian law, with which the play abounds, Schoemann, Richter in his long and elaborate Prolegomena, and the Dictionary of Antiquities, furnish ample information.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΣΦΗΚΕΣ

TABLE OF THE READINGS OF DINDORF'S AND
MEINEKE'S TEXTS.

	<i>Dindorf.</i>	<i>Meineke.</i>
3	προύφειλεις	πρώφειλεις
7	ταιν	τοῖν
	ϋπνου	ἡδη
16	καταπτάμενον	καταπτόμενον
21	πῶς δή, προσερεῖ τις	Ξ. πῶς δή; Σ. προερεῖ τις
25	τοιοῦτον	τοιοῦτ'
36	έμπεπρημένης	έμπεπρημένην
53	ούτως	οὔτω σ'
55	πρώτον	πρότερον
68	δνω	δνω
74	Αμυνίας	Σ. Αμυνίας
75	εἰναι...λέγει	εἰναι φ. ἀ. Ξ. ἀλλ' οὐδὲν λέγει
76	Σ. μὰ	μὰ
77	Ξ. οὐκ	Ξ. οὐκ post lacunam Sosiani versus
	ἀρχὴ	ἀρχὴ
78	όδι	Σ. ὁδὶ
79	ἐ. φ. ἀ. Σ. οὐδαμῶς γ'	ἐ. φ. ἀ. Ξ. οὐδαμῶς γ'
81	Ξ. Νικόστρατος	Σ. Νικόστρατος
83	Σ. μὰ	Ξ. μὰ
94	γ' ἔχειν	φέρειν
100	ὸς	ὡς
105	προσεχόμενος	προσισχόμενος
121	δῆτα	δὴ δὲ
125	ἔξεφρίομεν	ἔξεφρείομεν
136	ἔχων...τινάς.	post v. 110 locat
136	φρυαγμοσεμνάκους τινάς	φρυαγμοσεμνακουστίνους
147	οὐκ * ἐρρήσεις	οὐ γὰρ ἐρρήσεις
152	* * τὴν θ. ὠθεῖ	ὅδε τὴν θ. ὠθεῖ
154	μοχλοῦ·	μοχλοῦ
160	ἀποσκλήναι	ἀποσκλῆν' ἀν
176	ταύτη γ'	αὕτη γ'
177	ἔξαγειν δοκῶ	ἔξαγ' ἔνδοθεν
183	ἴδωμαι ΞΑ. τουτονί. ΒΔ. τουτὶ	ἴδω. ναὶ τουτονί. τουτὶ
190	ἥσυχον	ἥσύχως
198	κεκλεισμένης	κεκληγμένης
202	προσκύλιέ γ	προσκυλῆσον
217	τᾶρ'...νῦν	νῦν...γάρ
220	μελησιδ.	μελισιδ.

4 READINGS OF DINDORF AND MEINEKE.

	<i>Dindorf.</i>	<i>Meineke.</i>
234	'νταῦθ' ἦ Χάβης	'νταῦθι Χάβης θ'
244	ἡδίκησεν	ἡδίκηκεν
247	λαθών τις	λίθος τις
251	μαθών	παθών
259	βόρβορος	μάρμαρος
274	ἀπολώλεκε	ἀπολώλεκεν
282	καὶ λέγων	λέγων ὡς
283	ὡς	καὶ
302	σὺ δὲ	ὲ ε. σὺ δὲ
311	ὁπόθεν γε	ὁπόθεν δὴ
312	ἴν'...παρέχης	ΧΟ. ἴν'...παρέχης
317	ὑπακούων	ἐπακούων
318	ἄλλ' οὐ γὰρ οἶός τ' ἔτ'	ἄλλὰ γὰρ οὐχ οἶός τ'
323	μέγα βροντήσας	μεγαβρόντα
334	ὸ ταῦτα σ'	οὐνταῦθα σ'
335	τὰς θύρας	τῇ θύρᾳ
339	τίνα	ἢ τίνα
343	λέγεις τι	λέγεις σύ τι
350	διορύξαι	διαλέξαι
378	τῶν θεῶν	τοῖν θεοῖν
383	ἄπαντες καλέσαντες	ἄπαντ' ἐκκαλέσαντες
384	τὰ τοιαῦτα	τοιαῦτα
396	διαδύνεται αὐ	διαδὺς ἔλαθεν
397	μαρώτατε	μιάρ' ἀνδρῶν
407	ἐντέτατ' ὅξυ	ἐντετάμεθ' ὅξυ
414	ὡς χρὴ	ομ.
415	κεκράγετε	κεκράγατε
416	ώς τόνδ'...μεθήσομαι	ΒΔ. ὡς τοῦδ'...μεθήσομαι
418	θεοσεχθρία	θεοισεχθρία
419	ὑμῶν	ἡμῶν
422	αὐθίς	αὐτοῖς
	ἄλλ' ἄπας	ἄλλὰ πᾶς
432	κύκλῳ	ν κύκλῳ
442	δηλαδή· καὶ	δῆλα δ', εἰ καὶ
452	ἄνες	ἄφες
457	σὺ τῦφε	σύ. ΒΔ. τῦφε
458	Σ. οὐχὶ	οὐχὶ
459	Ξ. καὶ σὺ	καὶ σὺ
460	ἄρ' ἐμ.	Ξ. ἄρ' ἐμ..
463	αὐτὰ δῆλα	αὐτόδηλα
465	λάθρα γ' ἐλάνθαν' ὑπιοῦσά με	λάθρᾳ μ' ἐλάμβαν' ὑπιοῦσα
472	Ἐλθωμεν	Ἐλθοιμεν
473	σοὶ	σοὺς
	ἔρων	ἔραστά
480	οὐδὲ μέν γ' οὐδ' ἐν	οὐδὲ μὴν οὕπω ν
483	ταῦτα ταῦτα	ταῦτα ταῦτα
	ξυνωμότας	ξυνωμότην
485	μοι	σοι
486	οὐδέποτέ γ'	οὐδέπω γ'
487	ὦδ' ἐστάλης	ἐξεστάλης
493	θέλῃ	θέλῃ
504	νῦν	νῦν γ'
522	καὶ ξέφος	ΦΙ. καὶ ξέφος

READINGS OF DINDORF AND MEINEKE.

5

	<i>Dindorf.</i>	<i>Meineke.</i>
524	εἰπέ μοι	ΒΔ. εἰπέ μοι
525	ἀκράτου	ἄκρατον
526	νῦν δὲ	νῦν δὴ
527	λέγειν τι δεῖ	δεῖ τι λέγειν.
530	ΦΙ. ἀτάρ	ἀτάρ
532	λέγειν	λέγων
542	δ' ἐν ταῖς ὁδοῖς	δ' ἀν παισὶν ἐν ταῖσιν ὁδοῖς ἀπάσαις
543	καλούμεθ'	καλούμεθ'
558	ἀπόφυξιν	ἀπόφευξιν
565	ἀνιών	ἀνιών
570	συγκύπτονθ' ἄμ βλ.	συγκύπτοντα βλ.
577	καὶ...ἄρχειν	οι.
578	αἰδοῖα	τάδοῖα
588	σεμνὸν	σε μόνον
599	Εὐφημίου	Εὐφημίδουν
600	σπόγγον	σφόγγον
601	τῶν...οἴων	τῶνδ'...οἴων μ'
602	χύπηρεσίαν	καὶ ὑπηρεσίαν
605	πιλελήσμην	πελελήσμην
606	εἰσήκονθ' ἄμα	εἰσήκοντά με
608	φιλήσῃ	φιλῆ με
609	παππάζουσ'	παππίζουσ'
612	καὶ μή	κού μή
614	ἄλλην	ἄλλ' ἦν
615—618	τάδε...κατέπαρδεν	οι.
620	καὶ τῆς τοῦ	καὶ τοῦ
627	μ'	γ'
634	οὐκ, ἀλλ'	οὐκον
636	ώς δ' ἐπὶ πάντ' ἐλήλυθεν	ώς δδε πάντ' ἐπῆλθε κού-
637	κούδεν παρῆλθεν	δέν τι παρῆλθεν
642	ωσθ'	ώς
645	ἀπόφυξιν	ἀπόφευξιν
661	τούτων	τούτου
665	μὰ Δί' οὐ μέντοι· καὶ	μὰ Δί' οὐ μέντοι. ΦΙ. καὶ
666	ΦΙ. ἐσ τούτους κ.τ.λ.	ΒΔ. ἐσ τούτους κ.τ.λ.
667	ΒΔ. σὺ γάρ	σὺ γάρ
671	δώσετε	οἰσετε
674	λαγαριζόμενον	λαγαριζόμενον
694	πρίων'	πρίονθ'
695	κωλακρέτην	κωλαγρέτην
698	καὶ τοῖσιν ἅπασιν	καὶ τοισιδ' ἅπασιν
701	ἄκαρῆ	ἄκαρές
704	ἐπιστίξῃ	ἐπιστίξῃ
710	πύω	πυῷ
713	ποθ' ωσπερ νάρκη μον κατὰ	πέπονθ'; ωσπερ νάρκη μον
749	πειθόμενος	πιθόμενος
758	μὴ νῦν	μή νυν
765	ἐνθάδε	ἐνθαδὶ
767	ταῦθ'	πρᾶτθ'
770	γε	δὲ
772	εἴλη	ἔλη
773	καθήμενος,	καθήμενος

6 READINGS OF DINDORF AND MEINEKE.

Dindorf.

- 795 καθέψεις
λέγων
808 ἐπὶ^λ
813 κἄν γάρ...λήψομαι
816 να γ'
819 εἴ πως ἐκκομίσαις
822 οὖσπερ κ.τ.λ.
826 εἰσαγάγω
827 τί τις
833, 4 ἔνδοθεν. τί ποτε τὸ χρῆμα;
837 ἀρπάσας
849 διατρίψεις
858 δὴ τίς ἔστιν οὐχὶ
867 ξυνέβητον
868 ΒΔ. εὐφῆμια κ.τ.λ.
875 προθύρου προπύλαιε
885 σοι * * κάπαξδομεν
888 ὑσθμεσθα
890 τῶν γ. ν.
893 τίς...ἀλώσεται
894—7 Σ. ἀκούετ'...σύκινος
902 ποῦ δ' ὁ διώκων
903 ΒΔ. πάρεστιν...Λάβης
- 905 Σ. σίγα
907 ἥν
917 ΦΙ. οὐδέν μ.; Σ. οὐδ. τ.κ.ἐ.
922 ἀφῆτε γ' αὐτὸν
924 θυείαν
929 κεκλάγχω
935 ὁ θεσμοθέτης. ποῦ σθ' οὗτος;
939 προσκεκαυμένα
957 δτι σοῦ
961 ἐνέγραφ'
967 ἔλει
968 τραχήλι'
970 οίκουρδς
973 ΦΙ. αἰβοῦ...μαλάττομαι
- 974 περιμένει
978 αἰτεῖτε
981 ἐξηπάτηκεν
983 ἀπεδάκρυσα
991 ντευθενί^λ
993 ΒΔ. φερ' ..ἡγωνίσμεθα;
997 ἀπέφυγεν
1011 νῦν μὲν τὰ
1029 πρώτον γ'
1030 αὐθρώποις
1037 ἐπιχειρεῦν
1062 μετ' αὐτοῦ
1064 ἀνδρικώτατοι
κύκνου τ' ἔτι

Meineke.

- καταπέψεις
γελῶν
ἀπὸ^λ
post v. 797 locat
ἴν, ἄν
οὕπω' ξεκόμισας
ΒΔ. οὖσπερ κ.τ.λ.
εἰσάγω
τί τις
ἔνδοθεν δ τι ποτε χρῆμα
ὑφαρπάσας
διατρίβεις
δὴ τις ἔστιν οὐχὶ
ξυνεβήτην
εὐφῆμια κ.τ.λ.
προπύλου πάρος αὐλᾶς
ταύτα σοι κάπαξδομεν
ὑσθμεσθα
τῶν γ. ν. ίήιε παιάν
τίς...ΒΔ. οὗτος. ΦΙ. δσον ἀλώσετας
ΒΔ. ἀκούετ'...σύκινος
ποῦ ποῦ δ' ὁ διώκων
ΒΔ. πάρεστιν οὗτος. ΦΙ. ἐ. δ. αὐ
λάβης
- σίγα
ἥς
ΦΙ. οὐδὲν μ....ἐκοι.
ἀφῆτ' ἔτ' αὐτὸν
θυῖαν
κεκλάγγω
ὁ θεσμοθέτης ποῦ σθ'; οὗτος,
προσκεκλημένα
ὅ τι; σοῦ
ἐγραφεν
ἔλέει
τὰ τραχήλι'
οίκουρεῦν
ΦΙ. αἰβοῦ. ΒΔ. τί τὸ κακόν; ΦΙ.
ἔσθ' δ. μ.
περιβαίνει
αἰτεῖσθε
ἐξηπάτησεν
ἐπεδάκρυσα
νταῦθ' ἔνι.
ΒΔ. φ. ἐ. ΦΙ. πῶς ἀ. ἡ.
πέφευγεν
νῦν τὰ
πρώτιστ'
ἀνδραρίοις
ἐπεχέρει
μετ' αὐτὸν
ἀλκιμώτατοι
κύκνου τε

READINGS OF DINDORF AND MEINEKE.

7.

	<i>Dindorf.</i>	<i>Meineke.</i>
1076	'Απτικοὶ...αὐτόχθονες	ομ.
1085	ἀπωσάμεσθα	ἐσωχρόμεσθα
1085	πρὸς ἐσπέρᾳ	πρὸς ἐσπέραν
1087, 8		inverso ordine legit.
1091	πάντα μὴ	πάντας ἐμὲ
1110	πυκνὸν	Πυκνὸς
1114	ἐγκαθήμενοι	οἱ καθήμενοι
1115	οὐκ...φόρου	οὐ.
1116	γόνον	πόνον
1133	καὶ τρέφειν	κάκτρέπειν
1138	Θυμοιτίδα	θυμαιτίδα
1142	ἐοικέναι	προσεικέναι
1157	ἀποδύνου	ὑπολόνου
1158	ὑπόδυνθι	ὑποδοῦ τι
1159	ὑποδύνσασθαι	ὑποδήσασθαι
1161	πόδ'	ποτ'
1167	γήρα	γήρως
1168	ὑποδυσάμενος	ὑποδησάμενος
1169	διασαλακώνισον	διασακώνισον
1172	δοθιῆνι	Δοθιῆνι
1190	ἐμάχετό γ' αὐτίκα	ἄρ' ἐμάχετ' αὐτίκα
1193	λαγόνας τε	καὶ λαγόνα
1195	πῶς δ' ὅν	πῶς ἀν
1208	προσμάνθανε	προμάνθανε
1219	αὐλητρὶς	αὐλητρὶς
1222	σκόλι', δύπως δεξεῖς καλῶς	σκόλια πῶς δέξει; Φ. καλῶς
1223	ἄληθες, ὡς οὐδεὶς	ΒΔ. ἄληθες; Φ. ὡς οὐδ' εἰ
1225	δέξει	δέξαι
1226	ἐγένετ' Ἀθηναῖος	Ἀθηναῖος γε
1227	κλέπτης	ὡς σὺ κλέπτης.
1228	τουτὶ σὺ δράσεις; π.	τοῦτ' εἰ σὺ δράσεις, π.
1231	ἔτερον φίσομαι	ἔτερ' ἀντάφομαι
1239	τούτῳ...ἐγώ.	ομ.
1244	κατ' ἔστεται	κάντάστεται
1245	βίαν	βίον
1248	δὴ διεκόμισας	νὴ Δί' ἐκόμπασας
1252	μεθυσθῶμεν	μεθύωμεν
	μηδαμῶς	μηδημῶς
1262	ἀποίχεται	ἀπέρχεται
1268	ροιᾶς	ροᾶς
1274	ἔλαττων	ἔλαττον
1287	οὐκτὸς	έκτὸς
1303	ὑβριστότατος	ὑβριστάτος
1305, 6		inverso ordine legit
1310	ἀχυρῶνας	ἀχυρούν
1324	ὅδι δὲ δὴ καὶ	ὅδι δὲ καύτδος
1338	ἀνέχομαι	οὐκέτ' ἀνέχομαι
1339	ἴαιβοῖ αἰβοῖ	αἰβοῖ
1340	* * ποῦ 'στω	ποῦ 'στιν ἥμῶν
1350	αὕτ'	ταῦτ'
1356	νίδιον	νίδιον
1360	καύτδος ἐπὶ	καύτδος ἐπὶ
1380	νομίσας	νομίσας σ'

8 READINGS OF DINDORF AND MEINEKE.

	<i>Dindorf.</i>	<i>Meineke.</i>
1387	νὴ...Ολυμπίαν	ομ.
1391	κάπιθήκην	κάπιθήκας
1414	πρὸς ποδῶν	προσπολῶν
1418	καλέσης	καλέση
1423	δευρὶ πρότερον, ἐπιτρέπεις	δευρὶ πρότερον ἐπιτρέπεις
1432	οὕτω...Πιττάλου	post v. 1440 locat.
1434	αὐτὸς	οὗτος
1443	ἔγώ σε	ἔγωγε
1449	ἀπολῶ σ'	απόλοι'
	τοῖσι	τοῖς σοῖς
1454	πείσεται τι	τι μεταπεσεῖται
1461	μετεβάλλοντο	μετεβάλοντο
1473	κατακοσμῆσαι	κατακομῆσαι
1481	διορχησόμενος	διορχησάμενος
1487	ρώμης	ρύμης
1507	οὐδέν γ'	οὐδὲν
1510	πιννοτήρης	πινοτήρης
1514	ψέυρε	μοι· σὺ δὲ
1519	θαλασσίοιο	θαλασσίου θεοῦ



ΤΠΟΘΕΣΙΣ.

I.

Φιλοκλέων Ἀθηναῖος φιλόδικος ὃν τὴν φύσιν ἐφοίτα περὶ τὰ δικαστήρια συνεχῶς. Βδελυκλέων δὲ ὁ τούτου πᾶς ἀχθόμενος ταῦτη τῇ νόσῳ καὶ πειρώμενος τὸν πατέρα παύειν, ἔγκαθείρξας τοὺς οἰκούς καὶ δίκτυα περιβαλὼν ἐφύλαττε νύκτωρ καὶ μεθ' ἡμέραν. ὁ δὲ ἔξδον αὐτῷ μὴ προκειμένης ἔκραζεν. οἱ δὲ συνδικασταὶ αὐτοῦ σφῆξιν ἔαυτοὺς ἀφομοιώσαντες παρεγένοντο, βουλόμενοι διὰ ταῦτης τῆς τέχνης ὑποκλέπτειν τὸν συνδικαστήν· ἔξ δὲ καὶ ὁ χορὸς συνέστηκε καὶ τὸ δράμα ἐπιγέγραπται. ἀλλ' οὐδὲν ἤνων οὐδὲ οὗτοι. πέρας δὲ τοῦ νεανίσκου θαυμάζοντος τίνος ἔνεκα διατήρησεν οὔτε τοῦ πράγματος, ἔφη διατήρησεν οὔτε τοῦ πράγματος, νοούσθετῶν τὸν γέροντα. ὁ δὲ πρεσβύτης εἶναι τὸ πράγμα σπουδαῖον καὶ σχεδὸν ἀρχὴν τὸ δικάζειν. ὁ δὲ πᾶς ἐπειράτο τὰς ὑποψίας ἔξαιρεν τοῦ πράγματος, νοούσθετῶν τὸν γέροντα. ὁ δὲ πρεσβύτης μηδαμῶς νοούσθετούμενος οὐ μεθεὶ τοῦ πάθους· ἀλλ' ἀναγκάζεται ὁ νέος ἐπιτρέπειν φιλοδικεῖν, καὶ ἐπὶ τῆς οἰκίας τοῦτο ποιεῖ, καὶ τοῖς κατὰ τὴν οἰκίαν δικάζει. καὶ δύο κύνες ἐπεισάγονται πολιτικῶς παρ' αὐτῷ κρινόμενοι· καὶ κατὰ τὸν φεύγοντος ἐκφέρειν συνεχῶς τὴν ψῆφον μέλλων ἀπατηθεὶς ἄκων τὴν ἀποδικάζουσαν φέρει ψῆφον. περιέχει δὲ καὶ δικαιολογίαν τινὰ τοῦ χοροῦ ἐκ τοῦ ποιητοῦ προσώπου, ὡς σφῆξιν ἐμφερεῖς εἰσὶν οἱ τοῦ χοροῦ, ἔξ δὲ καὶ τὸ δράμα. οἱ δὲ μὲν ἥσαν νέοι, πικρῶς τὰς δίκαιas ἐφήδρευον, ἐπειδὴ δὲ γέροντες γεγύναστι, κεντοῦσι τοὺς κέντρους, ἐπὶ τέλει δὲ τοῦ δράματος ὁ γέρων ἐπὶ δεῖπνον καλεῖται, καὶ ἐπὶ υἱριν τρέπεται, καὶ κρίνει αὐτὸν υἱρεως ἀρτόπωλις· ὁ δὲ γέρων πρὸς αὐλὸν καὶ δρχῶσιν τρέπεται, καὶ γελωτοποιεῖ τὸ δράμα.

Τοῦτο τὸ δράμα πεποίηται αὐτῷ οὐκ ἔξ ὑποκειμένης ὑποθέσεως, ἀλλ' ὡσανεὶ γενομένης· τέπλασται γὰρ τὸ δλον. διαβάλλει δὲ Ἀθηναῖος ὡς φιλοδικοῦντας, καὶ σωφρονίζει τὸν δῆμον ἀποστῆναι τῶν δικῶν. καὶ διὰ τοῦτο καὶ τοὺς δικαστὰς σφῆξιν ἀπεικάζει κέντρα ἔχοντας καὶ πλήγτουσι. πεποίηται δ' αὐτῷ χαριέντως. ἐδιδάχθη ἐπὶ δρχοντος Ἀμειώου διὰ Φιλωνίδου [ἐν τῇ πτ' δλυμπιάδι]. β' ἦν, εἰς Λήγαια. καὶ ἐνίκα πρῶτος Φιλωνίδης Προαγῶνι, Λεύκων Πρέσβεσι τρίτος.

II.

ΑΡΙΣΤΟΦΑΝΟΤΣ ΓΡΑΜΜΑΤΙΚΟΤ.

Φιλοῦντα δικάζειν πατέρα πᾶς εἴρξας ἀφνω
αὐτὸς τ' ἐφύλαττεν ἔνδον οἰκέται θ', δπως
μὴ λανθάνῃ μηδ' ἔξῃ διὰ τὴν νόσον.
ὁ δ' ἀντιμάχεται παντὶ τρόπῳ καὶ μηχανῆ.
εἴθ' οἱ συνήθεις καὶ γέροντες, λεγόμενοι
σφῆκες, παραγίνονται βοηθοῦντες σφόδρα
ἐπὶ τῷ δύνασθαι κέντρον ἐνιέναι τιὸν
φρονοῦντες ίκανόν. ὁ δὲ γέρων τηρούμενος
συμπειθεῖτερ' ἔνδον διαδικάζειν καὶ βιοῦν,
ἐπειδὴ τὸ δικάζειν κέκρικεν ἐκ παντὸς τρόπου.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΩΣΙΑΣ }
ΞΑΝΘΙΑΣ } οικέται Φιλοκλέωνος.
ΒΔΕΑΤΚΛΕΩΝ.
ΦΙΛΟΚΛΕΩΝ.
ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ ΣΦΗΚΩΝ.
ΠΑΙΔΕΣ.
ΚΤΩΝ.
ΑΡΤΟΠΩΛΙΣ.
ΧΑΙΡΕΦΩΝ, κωφὸν πρόσωπον.
ΚΑΤΗΓΟΡΟΣ.

ΣΦΗΚΕΣ.

ΣΩΣΙΑΣ

ΟΤΤΟΣ, τί πασχεις, ω κακόδαιμον Ξανθία;

ΞΑΝΘΙΑΣ

φυλακὴν καταλύειν νυκτερινὴν διδάσκομαι.

ΣΩΣΙΑΣ

κακὸν ἄρα ταῖς πλευραῖς τι πρῶφειλες μέγα.
ἄρ' οἰσθά γ' οἶν κνώδαλον φυλάττομεν;

ΞΑΝΘΙΑΣ

οἵδ· ἀλλ' ἐπιθυμῶ σμικρὸν ἀπομερμηρίσαι.

5

1—53. Xanthias and Sosias, who are set to watch Philocleon, tell each other their troubles and their dreams.

2 φυλακὴν καταλύειν.] Cf. Arist. *Polit.* v. 8, ὡν φυλάττωσι καὶ μὴ καταλύσωσιν, ὥσπερ νυκτερινὴν φυλακὴν, τὴν τῆς πόλεως τήρησιν. As this verb is used in many phrases, with *βίον*, *πόλεμον*, *εἰρήνην*, *βουλήν*, and other nouns, it may probably have been with *φυλακὴν* the common word for coming off guard when relieved. Hence Xanthias in his sleepiness says, ‘Oh! I am just taking a lesson at coming off guard.’ The watchman in Aesch. *Agam.* 12—17, is described as suffering from his long watch, and having a hard task to keep off sleep.

3 πρῶφειλες.] ‘You had then an old score to pay off on your sides (when you allowed yourself to become sleepy, for it is they that will

suffer if you sleep).’ The imperfect is far preferable to the present tense here. The MSS. have *προῦφειλες*, and the scholiast says, ἔχρεώστεις τι κακὸν ταῖς πλευραῖς σου καὶ ἀποδύναι θέλεις.

4 κνώδαλον.] Cf. *Lysistr.* 476, τί ποτε χρησθείθα τούσδε τοῖς κνωδάλοις; said of women. There seems to be hardly an animal to which *κνώδαλον* cannot be applied; and no one English equivalent for it as a term of abuse; for we should vary the species of animal to suit the circumstances. Thus, here we might render it ‘serpent,’ with reference to the dicast’s wiliness, and power of wriggling away: in the Lysistrata (looking to the context), ‘these very hornets.’

5 ἀπομερμηρίσαι.] Only used (as far as lexicons tell) here. *μερμηρίζειν* is common in Homer. *μέρμηρα* ἡ *μέριμνα* καὶ ἡ *φροντίς*. Schol.

ΣΩΣΙΑΣ

σὺ δ' οὖν παρακινδύνευ', ἐπεὶ καύτοῦ γ' ἐμοῦ
κατὰ ταῦν κόραιν ὑπνου τι καταχεῖται γλυκύ.

ΞΑΝΘΙΑΣ

ἀλλ' ἡ παραφρονεῖς ἔτεὸν ἡ κορυβαντιᾶς;

ΣΩΣΙΑΣ

οὐκ, ἀλλ' ὑπνος μ' ἔχει τις ἐκ Σαβάζιου.

ΞΑΝΘΙΑΣ

τὸν αὐτὸν ἄρ' ἐμοὶ βουκολεῖς Σαβάζιον.

10

κάμοὶ γὰρ ἀρτίως ἐπεστρατεύσατο

Μῆδος τις ἐπὶ τὰ βλέφαρα νυστακτὴς ὑπνος·
καὶ δῆτ' ὄναρ θαυμαστὸν εἶδον ἀρτίως.

ΣΩΣΙΑΣ

κάγωγ' ἀληθῶς οἶον οὐδεπώποτε.

6 σὺ δ' οὖν, κ.τ.λ.] Sosias tells Xanthias to chance it, for that he can sympathize with him, being also sleepy. This wakes up Xanthias to see the madness of going to sleep, and he in turn rouses his comrade.

8 κορυβαντιᾶς.] For the Corybantic rites the curious may consult Lucret. II. 610, &c.

In Timaeus' Lexicon to Plato, *παρεμπαλνεσθαι καὶ ἐνθουσιαστικῶς κινεῖσθαι* is the explanation. Ruhnken shews that the word is used 'of those who are afflicted with sleeplessness and hear a sound of flutes in their ears,' from Plato, Legg. 790, and elsewhere. Hence the answer of Sosias: 'No, it is no sleepless frenzy, no frenzy like that of the Corybantes, who cannot get rid of the din of the flutes, &c. of their orgies, but rather a sleep that takes me.'

9 Σαβάζιον.] A Thracian name of Dionysus, whose priests were called in Thrace *Σαβοί*. Schol. Sosias goes abroad for his god of sleep, since Xanthias had spoken of a foreign or Phrygian frenzy in *κορυβαντιᾶς*.

10 βουκολεῖς.] Sc. *τρέφεις*: not an uncommon use. It is very doubtful whether (as L. and S. suggest) there is any allusion to the god's *tauriform* worship. *ποιμανεῖν ἔρωτα* (Theocr.) is an analogous phrase. The notion of 'feeding, keeping, tending,' seems to pass into that of 'gently managing,' even with some deceit implied, as in *Eccles.* 81, *βουκολεῖν τὸ δῆμον*, and (probably) in *Pac.* 153.

11 ἐπεστρατεύσατο.] Cf. Eur. *Med.* 1185, *διπλοὺν γὰρ αὐτῷ πῆμ* *ἐπεστρατεύσατο*, and Eur. *Hipp.* 535, *ἔρως, ἔρως, δ κατ' δημάτων στάξεις πόθον, εἰσάγων γλυκεῖαν ψυχῇ χάρον* *οἰς ἐπεστρατεύσῃ*. With which last Bergler compares v. 8, *κατὰ ταῦν κόραιν κ.τ.λ.*

12 Μῆδος] Median, i. e. barbarian and foreign, because the other had talked of Sabazius, a foreign god. But an 'invasion by Medes' would be a natural phrase for a Greek.

νυστακτὴς.] Probably the pair nod, and act sleepiness. Whether they get their dreams in the intervals of this their dialogue, or had them before the play began, is uncertain.

ἀτὰρ σὺ λέξον πρότερος.

ΞΑΝΘΙΑΣ

ἐδόκουν ἀετὸν

καταπτάμενον ἐσ τὴν ἀγορὰν μέγαν πάνυ
ἀναρπάσαντα τοῖς ὄνυξιν ἀσπίδα
φέρειν ἐπίχαλκον ἀνεκὰς ἐσ τὸν οὐρανὸν,
κάπειτα ταύτην ἀποβαλεῖν Κλεώνυμον.

ΣΩΣΙΑΣ

οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος.

ΞΑΝΘΙΑΣ

πῶς δή;

ΣΩΣΙΑΣ

προερεῖ τις τοῖσι συμπόταις λέγων,
ὅτι ταυτὸν ἐν γῇ τ' ἀπέβαλεν κάν οὐρανῷ

16 **καταπτάμενον.**] Brunck, Meineke, and Hirschig adopt the form **καταπτόμενον** as stricter Attic. Yet in *Ach.* 865 Meineke retains **προσ-έπτανθ’ ol κ. ἀ.**, saying, ‘consulto servavi h. l. formam poeticam.’ But why there, and not here? especially since (as Richter says) the slave is telling his dream in rather epic or high-flown style. Cobet says, ‘In comoedia ἐπτόμην locum habet; ἐπτάμην ubi supra soccum oratio adsurgit.’

18 **ἐπίχαλκον.**] This is added (as the scholiast says) to make it clear that it is a shield, not a serpent, that is meant; which last would be the more natural sense to take **ἀσπίς** in, for eagles carry off snakes rather than shields. And the scholiast adds his opinion that the word for shield was derived from the word for snake, because snakes when asleep coil themselves round in many circles, and the ancient shields were circular. But, as far as we can see from the Greek authors that we have, **ἀσπίς**, ‘shield,’ seems older than the other **ἀσπίς**.

19 **κάπειτα ταύτην ἀποβαλεῖν Κ.**] ‘And then threw this same shield down—becoming Cleonymus.’ The dream might have ended at **ἀποβα-**

λεῖν

, but Cleonymus, for the sake of a hit at his cowardice, is suddenly put in the eagle’s place.

20 **γρίφον.**] **παρουσίου** **ζῆτήματος**, Schol. ‘Cleonymus then turns out for all the world like a riddle.’

21 **πῶς δή;**] Bentley’s arrangement of the speakers here is rightly accepted by most editors.

προερεῖ.] The vulg. **προσερεῖ** can hardly stand with the dative. Cobet’s **προτενεῖ** would do. **προβαλεῖ** is rather suggested by the scholiast’s **τὰ ἐν τοῖς συμποσίοις προβαλλόμενα αἰνιγματώδη ζῆτήματα**. Cf. *Nub.* 757, **ἀλλ’ ἔτερον αὐτοὶ προβαλῶ τι δεξιόν.** **προφέρει**, as closer to MSS. **προσερεῖ**, might be read.

22 **ὅτι.**] This need not be ousted in favour of **τι**. Riddles were put forward in a positive form. See Samson’s riddle in Judges xiv. 14, ‘Out of the eater came forth meat, and out of the strong came forth sweetness.’ In the same way is the riddle of the Sphinx propounded: **ἔστι δίπουν ἐπὶ γῆς καὶ τέτραπον, κ. τ. λ.** So here one guest propounds (**προφέρει**) to his fellows, ‘that there is one and the same beast which threw away the shield (or snake) in heaven, earth, and ocean.’ The alteration to **τι** is grounded on

καν τῇ θαλάττῃ θηρίον τὴν ἀσπίδα;

ΞΑΝΘΙΑΣ

οἵμοι, τί δῆτά μοι κακὸν γενήσεται
ἰδόντι τοιοῦτον ἐνύπνιον;

ΣΩΣΙΑΣ

μὴ φροντίσῃς.

25

οὐδὲν γὰρ ἔσται δεινὸν, οὐ μὰ τοὺς θεούς.

ΞΑΝΘΙΑΣ

δεινόν γέ τοῦστ' ἀνθρωπος ἀποβαλὼν ὄπλα.
ἀτὰρ σὺ τὸ σὸν αὖ λέξον.

ΣΩΣΙΑΣ

ἀλλ' ἔστιν μέγα.

περὶ τῆς πόλεως γάρ ἔστι τοῦ σκάφους ὄλου.

ΞΑΝΘΙΑΣ

λέγε νυν ἀνύσας τι τὴν τρόπιν τοῦ πράγματος.

30

ΣΩΣΙΑΣ

ἔδοξέ μοι περὶ πρῶτον ὑπνον ἐν τῇ πυκνῇ
ἐκκλησιάζειν πρόβατα συγκαθήμενα,
βακτηρίας ἔχοντα καὶ τριβώνια·
κάπειτα τούτοις τοῖσι προβάτοις μούδόκει
δημηγορεῦν φάλαινα πανδοκεύτρια,

35

the supposition that the riddle ought to begin in the orthodox English fashion, with a Why or a What. *ἀσπίς* would sound ambiguous in the riddle till the answer was seen.

25 *τοιοῦτον*.] With *τοιοῦτ'* ἐν. the *οἱ* in *τοιοῦτ'* would have to be scanned long: which is not so well; for the *v* in *ἐνύπνιον* should certainly be short. Cf. *Eg.* 940, and the note there on *ἐναποπνιγέτης*.

27 *δεινόν γέ*.] Xanthias takes up the word *δεινὸν* more in its sense of 'monstrous, strange,' than 'to be feared,' as Sosias had meant it. But 'terrible' will tolerably do duty for both senses.

29 *σκάφους*.] Cf. Aesch. *S. C. Theb.* 2, ὅστις φυλάσσει πρᾶγος ἐν

πρύμνη πόλεως οἴακα νωμῶν: and Soph. *Antig.* 190, *ταύτης ἐπὶ πλέοντες δρθῆς τοὺς φίλους ποιούμεθα*. Xanthias, to keep up the metaphor, asks for the 'keel' of the matter. *ώσανελ ἔλεγε τὴν βέξαν*, Schol., because the keel was laid first. If there is allusion to *τρόπον* (as Berger thinks), the equivoque might be kept by 'let us get at once to the bottom of the matter.'

33 *βακτηρίας κ. τριβ.*] Apparently the usual equipment of the older men. Cf. vv. 117, 1131, and *Ach.* 184, 343; also *Nub.* 541.

34–36. The Athenians listen like silly sheep to a devouring monster.

35 *πανδοκεύτρια*.] *πάντα δεχομένη*, Schol. Cf. *Eg.* 238, *φάραγγα καὶ χάρυβδιν ἀρπαγῆς*. The word

ἔχουσα φωνὴν ἐμπεπρημένης ύός.

ΞΑΝΘΙΑΣ

αιβοῖ.

ΣΩΣΙΑΣ

τί ἔστι;

ΞΑΝΘΙΑΣ

παῦε παῦε, μὴ λέγε·
δᾶει κακιστον τούνύπνιον βύρσης σαπρᾶς.

ΣΩΣΙΑΣ

εἰθ' ἡ μιαρὰ φάλαιν' ᔁχουσα τρυτάνην
ἴστη βόειον δημόν.

ΞΑΝΘΙΑΣ

οἴμοι δείλαιος·
τὸν δῆμον ἡμῶν βούλεται διστάναι.

40

ΣΩΣΙΑΣ

ἐδόκει δέ μοι Θέωρος αὐτῆς πλησίον
χαμαὶ καθίσθαι, τὴν κεφαλὴν κόρακος ᔁχων.
εἰτ' Ἀλκιβιάδης εἰπε πρός με τραυλίσας·

usually means 'hostess' (as in *Ran.* 114); here it is 'receiver general of all bribes,' perhaps 'one who never shuts the door 'gainst those who come and pay their score.'

36 ἐμπεπρημένης.] ἐμπεφυσημένης καὶ παχεῖας, Schol., 'of a fat, bloated sow.' But MSS. R, V, have ἐμπεπρημένην, ἐμπεπρημένην. Whether 'inflamed voice' or 'inflated' be better, is doubtful. Either is curious. Richter renders the common text, 'the voice of a singed sow.' But the time after the singing is an odd one to choose for describing the animal's voice. Cleon's voice Aristophanes elsewhere calls κυκλοβύρον φωνὴν, and φωνὴν χαράδρας δλεθρον τετοκύλας (*Eg.* 137, *Vesp.* 1034).

38 βύρσης.] With reference to Cleon's trade, see *The Knights*, *passim*.

40—41 δημόν...δῆμον.] A similar play on the word is in *Eg.* 954, where Demus' seal is δημοῦ βοεὺν θρῖν ἔξωττημένον. Whether βοεὺν here implies ἀνασθητον, as a scholar says, is very doubtful. I know of no such use of βόειος. Some pun on 'fat of bull's flesh,' and 'John Bull' might be suggested as a modern equivalent.

41 διστάναι.] There is no need to fix on any particular disturbance for this 'setting the people by the ears.' The pun on ίστάναι, 'to weigh,' and διστάναι is the chief thing aimed at.

44 τραυλίσας.] Alcibiades' lisp is mentioned by Plutarch. οἱ δὲ τραυλοὶ τὸ λάντι τοῦ ρ λέγουσιν. Schol. It was perhaps affectation. 'Labdacismus, quem scriptores notant in Alcibiade, deliciis, non naturae tribuendum arbitror.' Erasmus,

όλας; Θέωλος τὴν κεφαλὴν κόλακος ἔχει.

45

ΞΑΝΘΙΑΣ

ἐρθῶς γε τοῦτ' Ἀλκιβιάδης ἐτραύλισεν.

ΣΩΣΙΑΣ

οὐκουν ἐκεῖν' ἀλλοκοτον, ὁ Θέωρος κόραξ
γιγνόμενος;

ΞΑΝΘΙΑΣ

ἢκιστ', ἀλλ' ἄριστον.

ΣΩΣΙΑΣ

πῶς;

ΞΑΝΘΙΑΣ

ὅπως;

Θρωπος ὃν εἰτ' ἐγένετ' ἐξαίφνης κόραξ·
οὐκουν ἐναργὲς τοῦτο συμβαλεῖν, ὅτι
ἀρθεὶς ἀφ' ήμῶν ἐς κόρακας οἰχήσεται;

50

ΣΩΣΙΑΣ

εἰτ' οὐκ ἐγὼ δοὺς δύ' ὄβολῳ μισθώσομαι
οὔτω σ' ὑποκρινόμενον σοφῶς ὄνείρατα;

ΞΑΝΘΙΑΣ

φέρε νυν κατείπω τοῖς θεαταῖς τὸν λόγον,

Collog. de Rect. Pron. Similar affectation in the way of drawls and lazy slurring of the liquids is not unknown among the Alcibiadeses of our own time.

45 Θέωλος.] As if from Θεὸς and δλλυμι: cf. v. 418, Θεώρου θεοισεχθρία.

46 ὄρθως γε.] Alcibiades' lisp led him to Theorus' right name, κόλαξ. An epigram is quoted from the Anthology: Ρῶ καὶ λάμβδα μόνον κέρακας κολάκων διορίζει· λοιπὸν ταῦτὸ κέραξ βωμολόχος τε κόλαξ. τοῦνεκά μοι, βέλτιστε, τόδε ζῶν πεφύλαξο, εἰδὼς καὶ ξώντων τοὺς κόλακας κέρακας: which might be freely imitated: "Twixt fowls and fools in northern tongue small difference is heard: There's chattering fowls, and prating

fools; the man's much like the bird. And those who of this feather be, 'twere best, my friend, to shun, Sure that for any useful end such fowls and fools are one.'

51 ἐς κόρακας.] To the point perhaps is Diogenes' apophthegm: κρείττον ἔστω ἐς κόρακας ἀπελθεῖν η ἐς κόλακας. 'Better join the fowls than the fools.' Here 'it is plain that we shall lose him, and the fowls (pronounced 'fules') will get him.'

53 οὔτω σ' ὑπ.] This (for vulg. οὔτως) commends itself. It is due to Geel and Bergk, and adopted by Richter.

53 ὑποκρινόμενον.] Cf. Hom. *Od.* xix. 535, 555, for exactly the same use.

54—135. Xanthias lays the mat-

ὅλιγ' ἄτθ' ὑπειπὼν πρῶτον αὐτοῖσιν ταῦται,
μηδὲν παρ' ἡμῶν προσδοκᾶν λίαν μέγα,
μηδ' αὖ γέλωτα Μεγαρόθεν κεκλεμμένον.
ἡμῖν γάρ οὐκ ἔστι οὔτε κάρυ' ἐκ φορμίδος
δούλω διαρριπτοῦντε τοῖς θεωμένοις,
οὐθ' Ἡρακλῆς τὸ δεῖπνον ἔξαπατώμενος,
οἰδ' αὐθις ἐνασελγαινόμενος Εὔριπίδης.

ter before the audience, praying them not to expect too much, but promising something new. He and his fellow-slave have (he says) to guard for their young master his old father, who is sick of a law fever, is always getting up early, going off to the courts; who dreams of nothing but law-suits, and has a mania for condemning every one. They have tried mild remedies in vain, and now have to shut him up and guard strictly every hole by which he might slip out.

In the opening scene of Racine's *Les Plaideurs* (which indeed is founded on *The Wasps*), Petit Jean's description of his master's doings presents several points of similarity to that of Xanthias.

54. κατείπω τ. θ.] So in *Eg.* 36 the matter is put before the audience.

55. ὑπειπὼν.] Used nearly as in Dem. c. Arist. 637, καὶ γέγραφεν, οὐδὲν ὑπειπὼν ὅπως ἀν τις ἀποκτείνῃ, τὴν τιμωρίαν: where οὐδὲν ὑπ. means 'with no reservation.' Here 'with this short preface or saving clause.' ὑπὸ expresses the quiet insertion of the clause, which is to save them from any after charge of having promised more than they performed.

57. Μεγαρόθεν.] ὡς ποιητῶν δυτῶν τινῶν ἀπὸ Μεγαρίδος ἀμούσων καὶ ἀσφυώσ σκωπτόντων. Schol. who quotes also from Eupolis τὸ σκῶμμα ἀσελγὲς καὶ Μεγαρικὸν σφόδρα. Aristotle (*Poet.* c. 3) says that the Megarians claimed the invention of comedy. In the *Acharnians* the Megarian calls the dressing up of his daughters Μεγαρικὰν μηχανάν.

58 κάρυ' ἐκ φορμίδος.] Such scatterings for a scramble among the audience seem to have been common. Cf. *Plut.* 797, οὐ γάρ πρεπῶδες ἔστι τῷ διδασκαλῷ ισχάδια καὶ τρωγάλια τοῖς θεωμένοις προβαλόντ' ἐπὶ τούτοις ἐπαναγκάζειν γελάν. Cf. also *Pac.* 962, where Trygaeus does something of the sort, perhaps in parody of other comic writers. In *Nub.* 540—552, Aristophanes disclaims such tricks and repetitions, much as he does here.

60. Ἡρακλῆς.] In the *Alcestis* of Euripides Hercules' unseemly eagerness for his meal is described (v. 753—760, 772—802): and Aristophanes afterwards represents him as greedy when in Hades: cf. *Ran.* 549, &c. Hence Ἡρακλῆς ξενίζεται had passed into a proverb of any one impatient. But there is probably a reference here to some particular exhibition of Hercules missing his meal, either by another comedian, or (as Richter thinks) by our poet himself in a former play.

61 αὐθις...Εύριπίδης.] As in the *Acharnians* (v. 400—478) and, acc. to the Scholiast, in the *Proagon*. Of course the *Thesmophoriazusae* is out of the question, as it was exhibited at a later date than this play.

ἐνασελγαινόμενος.] ὑβριζόμενος. Schol. L. and S. also take it as passive here; but refer to Diodorus Siculus as using it active. It may just as well here mean ἀσελγῶς πράττων, 'acting outrageously.' ἐν means 'in the play.' Aristophanes would hardly call his own chastisement of Euripides ἀσελγεία.

οὐδ' εἰ Κλέων γ' ἔλαμψε τῆς τύχης χάριν,
αὐθις τὸν αὐτὸν ἄνδρα μυττωτεύσομεν.

ἀλλ' ἔστιν ἡμῶν λογίδιον γνώμην ᔁχον,
ἡμῶν μὲν αὐτῶν οὐχὶ δεξιώτερον,
κωμῳδίας δὲ φορτικῆς σοφώτερον.

ἔστιν γὰρ ἡμῖν δεσπότης ἐκεινοσὶ⁶⁵
ἄνω καθεύδων, ὁ μέγας, οὐπὶ τοῦ τέγους.
οὗτος φυλάττειν τὸν πατέρ' ἐπέταξε νῦν,
ἔνδον καθείρξας, ἵνα θύραζε μὴ ἔιη.

νόσον γὰρ ὁ πατὴρ ἀλλόκοτον αὐτοῦ νοσεῖ,
ἥν οὐδὲ ἀν εἴς γνοίη ποτ' οὐδὲ ἀν ξυμβάλοι,
εἰ μὴ πύθοιθ' ἡμῶν ἐπεὶ τοπάζετε.

Ἄμυνίας μὲν ὁ Προνάποις φήσ' οὐτοσὶ⁷⁰
εἶναι φιλόκυβον αὐτόν.

ΣΩΣΙΑΣ

ἀλλ' οὐδὲν λέγει

[75]

μὰ Δί', ἀλλ' ἀφ' αὐτοῦ τὴν νόσον τεκμαίρεται.

62 Ἐλαμψε τῆς τύχης χάριν.] Reiske interprets ‘si comoedia, in qua Cleo fuit exagitatus, placuit et splendido applausu fuit excepta.’ Rather ‘if Cleon came out brilliantly, thanks to good luck (rather than to good management).’ So the Scholiast: *ώς τοῦ Κλέωνος ἀπὸ δυσγενῶν ἔκλαμψαντος*. Though Cleon did owe his name to good luck, the Knights, Aristophanes says, was enough of a dressing for him. In *Nub.* 549, the poet claims credit for not trampling on him when down.

63 μυττωτεύσομεν.] Cf. *Eg.* 771, κατακνησθεῖην ἐν μυττωτῷ μετὰ τυροῦ and *Pac.* 247, *ώς ἐπιτετρίψεσθ'* αὐτίκα ἀπαξάπαντα καταμεμυττωτευμένα.

65—66 δεξιώτερον ... φορτικῆς.] In a former parabasis, *Nub.* 524—527, φορτικοὶ are similarly opposed to δεξιοὶ.

67 ἔστιν γὰρ.] This is to be connected in sense with κατείπω τὸν λόγον in v. 54. Cf. *Eg.* 40, λέγοιμ'

Δν ἥδη. νῦν γὰρ ἔστι δεσπότης
κ.τ.λ.

74—84. There are various ways of dividing this dialogue. Dindorf's text makes Xanthias collect the guesses of the audience, and Sosias remark upon them. Meineke reverses this, and, following Bergk, supposes that a line spoken by Sosias, telling of another guess, has been lost before οὐκ, ἀλλὰ φ. μ. In Dindorf's text the οὐκ comes rather awkwardly, having nothing in Sosias' μὰ Δλ' ἀλλ... τεκμαίρεται to refer to. Hence Richter's text, beginning Sosias' part with ἀλλ' οὐδὲν λέγει, seems preferable. Everything then follows naturally, and no loss of a line need be supposed. And the Scholiast says (on the word φιλόκυβος) τινὲς ἀμοιβαῖα, which suggests a division of that line.

74 Ἀμυνίας.] Satirized by Cratinus as a flatterer, braggart, and informer. Schol. Cf. *Nub.* 686, for a charge of cowardice against him.

ΞΑΝΘΙΑΣ

οὐκ, ἀλλὰ φιλο μέν ἐστιν ἀρχὴ τοῦ κακοῦ.
όδὶ δέ φησι Σωσίας πρὸς Δερκύλον
εἶναι φιλοπότην αὐτὸν.

ΣΩΣΙΑΣ

οὐδαμῶς γ', ἐπεὶ

αὕτη γε χρηστῶν ἐστὶν ἀνδρῶν ἡ νόσος

80

ΞΑΝΘΙΑΣ

Νικόστρατος δ' αὐτὸν φησιν ὁ Σκαμβωνίδης
εἶναι φιλοθύτην αὐτὸν ἡ φιλόξενον.

ΣΩΣΙΑΣ

μὰ τὸν κύν', ὁ Νικόστρατ', οὐ φιλόξενος,
ἐπεὶ καταπίγων ἐστὶν ὁ γε Φιλόξενος.

ΞΑΝΘΙΑΣ

ἄλλως φλυαρεῖτ· οὐ γὰρ ἔξευρήσετε.

85

εἰ δὴ 'πιθυμεῖτ' εἰδέναι, σιγάτε νῦν.

φράσω γὰρ ἥδη τὴν νόσον τοῦ δεσπότου.

φιληλιαστής ἐστιν ὡς οὐδεὶς ἀνὴρ,

ἔρᾳ τε τούτου, τοῦ δικάζειν, καὶ στένει

ἥν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλου.

90

ἄπνου δ' ὄρᾳ τῆς νυκτὸς οὐδὲ πασπάλην.

78 Σωσίας.] Some spectator is meant: Sosias was a common name. But our Sosias thinks with Demosthenes (cf. *Eg.* 85, &c.) that tippling is an honest man's failing; and perhaps means to defend himself as well as his namesake; as if of himself it were also implied that ἀφ' αὐτοῦ τὴν ν. τ. Dercylus is another of the same habits.

82 φιλοθύτην.] This probably means 'superstitious,' too much given to sacrifices, omens, and the like. It recalls Nicias' character. φιλόξενος is meant by Nicostratus as praise, and might follow rather naturally on φιλοθύτης, sacrifices entailing feasts. But Sosias takes it of Philoxenus an effeminate rascal.

83 κύν'.] One of Socrates' oaths; and his favourite of the three (*κύνα, χῆρα, πλάτανον*); but perhaps there is not much reference to him here.

88 φιληλιαστής.] He coins a word beginning, as he said at v. 77, with φιλ. The Heliaeia was Philocleon's favourite court. Cf. below, v. 772, and for details about the court see *Dict. Ant.*

90 τοῦ πρώτου ξύλου.] Cf. *Ach.* 25, ὡστιοῦνται...περὶ τοῦ πρώτου ξύλου. Schömann hence infers that there were wooden seats in the Pnyx, perhaps in the middle of it, though most were of stone. And that there would be benches for the Heliasts seems tolerably certain.

91 πασπάλην.] Analogous is

ἢν δ' οὖν καταμύσῃ καὶ ἄχνην, ὅμως ἐκεῖ
ό νοῦς πέτεται τὴν μύκτα περὶ τὴν κλεψύδραν.
ὑπὸ τοῦ δὲ τὴν ψῆφόν γ' ἔχειν εἰωθέναι
τοὺς τρεῖς ξυνέχων τῶν δακτύλων ἀνίσταται,
ώσπερ λιβανωτὸν ἐπιτιθεὶς νουμηνίᾳ.

καὶ νὴ Δί' ἦν ἵδη γέ που γεγραμμένον
νιὸν Πυριλάμπους ἐν θύρᾳ Δῆμου καλὸν,
ἴὼν παρέγραψε πλησίον “κημὸς καλός.”
τὸν ἀλεκτρυόνα δ', ὃς ἥδ' ἀφ' ἐσπέρας, ἔφη
ὅψ' ἔξεγειρειν αὐτὸν ἀναπεπεισμένον,
παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα.
εὐθὺς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας,
κάπειτ' ἐκεῖσ' ἐλθὼν προκαθεύδει πρῷ πάνυ,

95

100

the use of ἄχνη. κέγχρας ἀλευρον Schol. and on ἄχνη the Scholiast refers to Hom. *Il. e.* 499, ως δ' ἀνεμος ἄχνας φορέει λεπάς κατ' ἀλωάς. ἄχνη has other significations, but the idea of something fine and light is in all.

93 δὸς νοῦς κ.τ.λ.] So in *Nub.* 27, Phidippides dreams of horses.

95 τοὺς τρεῖς.] i.e. the thumb, forefinger, and middle-finger. Schol.

96 λ. ἐπιτιθεὶς.] Cf. *Ran.* 888, *Nub.* 426, οὐδὲ ἐπιθείην λιβανωτόν.

98 νιὸν Πυριλάμπους.] Demus son of Pyrilampes was a beautiful youth. Cf. Plat. *Gorg.* 482, λέγω δὲ ἐννοήσας ὅτι ἔγώ τε καὶ σὺ νῦν τυγχάνομεν ταυτὸν τι πεπονθότες, ἐρώντε δύο δυντε δυοῦν ἐκάτερος· ἔγώ μὲν Ἀλκιβιάδον τε τοῦ Κλείνου καὶ φιλοσοφίας, σὺ δὲ δυοῦν, τοῦ τε Ἀθηναίων δήμου καὶ τοῦ Πυριλάμπους. In *Ach.* 142, this lovers' habit of writing up the name of a favourite is mentioned: καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς, ὑμῶν τ' ἐραστὴς ἦν ἀληθῶς, ὥστε καὶ ἐν τοῖσι τοῖχοις ἔγραφ' Ἀθηναῖοι καλοί.

99 κημὸς.] The point is in the rhyme. For the word cf. *Eg.* 1150.

100 ἀλεκτρυόνα κ.τ.λ.] Racine in *Les Plaideurs* has ‘Il fit couper la tête à son coq, de colère, pour

l'avoir éveillé plus tard qu'à l'ordinaire; Il disoit qu'un plaideur, dont l'affaire alloit mal, Avoit graissé la patte à ce pauvre animal.’ And Plautus has something similar, *Aul.* 3. 4. 10, ‘Obtrunco gallum furem manifestarium, Credo ego edepol illi mercedem gallo pollicitos coquos, Si id palam fecisset.’

ἀφ' ἐσπέρας.] So MS. *Rav.* acc. to Cobet, and it seems preferable to ἐφ' ἐσπ. ἀπὸ ἐσπ. ‘from evening’ = ‘after evening, towards night-fall,’ is a common phrase. This cock-crowing, though much earlier than the usual time, did not content the old man. ἐν ὑπερβολῇ τοῦτο. Schol. The time of cock-crowing (*ἀλεκτροφωνία*) is sometimes put with tolerable definiteness for three o'clock in the morning: as in ὁψὲ, η μεσονυκτίου, η ἀλεκτοροφωνίας, η πρωΐ. St Mark xiii. 35. Here ἀφ' ἐσπέρας might perhaps mean about 9 p.m., which seemed late to Philocleon who was ready to start directly after his supper (v. 103). The Latin ‘de’ seems to answer to ἀπὸ in this use. Cf. Juv. xiv. 190, Media de nocte supinum clamosus juvenem pater excitat.

103 δορπηστοῦ.] So δειπνηστὸς from δεῖπνον Hom. *Odyss.* p. 120.

ώσπερ λεπὰς προσεχόμενος τῷ κίονι.

105

ὑπὸ δυσκολίας δ' ἀπασι τιμῶν τὴν μακρὰν
ώσπερ μέλιττ' ἡ βομβυλίδος εἰσέρχεται
ὑπὸ τοῖς ὄνυξι κηρὸν ἀναπεπλασμένος.

ψήφων δὲ δείσας μὴ δεηθείη ποτὲ,

ἴν' ἔχοι δικάζειν, αἰγαλὸν ἔνδον τρέφει.

110

τοιαῦτ' ἀλύει νουθετούμενος δ' ἀεὶ¹
μᾶλλον δικάζει. τοῦτον οὖν φυλάττομεν
μοχλοῖσιν ἐνδήσαντες, ως ἀν μὴ ἔξιη.

οἱ γὰρ νιὸς αὐτοῦ τὴν νόσον βαρέως φέρει.

115

καὶ πρῶτα μὲν λόγοισι παραμυθούμενος

ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον

μηδὲ ἔξιέναι θύραζ· οἱ δὲ οὐκ ἐπείθετο.

εἰτ' αὐτὸν ἀπέλον κάκαθαιρ', οἱ δὲ οὐ μάλα.

μετὰ ταῦτ' ἐκορυβάντις· οἱ δὲ αὐτῷ τυμπάνῳ
ἄξας ἐδίκαζεν ἐς τὸ Καινὸν ἐμπεσών.

120

105 τῷ κίονι.] A pillar at the entrance of the court probably, but no other mention of it is noticed. The comparison of a limpet sticking to a rock is found also in *Plut.* 1096, ὥσπερ λεπὰς τῷ μειρακίῳ προσίσχεται.

106 τὴν μακρὰν.] A long line drawn on the tablet (*πινάκιον*, cf. v. 167) meant condemnation: a short line acquittal. Schol.

107—108. By his constant habit of drawing the long line he has got his nails permanently stuffed with wax.

110 ἔχοι.] ἔχῃ Bekk. and vulg. ἔχοι R, V, Dind. Mein. &c. This last, being better on critical grounds, is certainly not to be objected to on grounds of sense, the reference being to a past intention, though *τρέφει* is pres. tense. And indeed δείσας and μὴ δεηθείη make the opt. ἔχοι quite natural. ‘And, as he feared he might be short of voting-pebbles some day, that he might have whereabouts to give his vote as dicast, he keeps a whole beach of shingle in-

doors.’

113 ἐνδήσαντες.] Vulg. ἐγκλείσαντες.

118 ἀπέλουν.] Cf. *Nub.* 1044, λοῦσθαι. *Plut.* 657, ἐλοῦμεν.

οἱ δὲ οὐ μάλα.] ‘But he would none of this,’ supply ἀπελούντο, or ἐκαθαρέτο. The imperfect of the active expresses here ‘he was for doing the washing or cleansing,’ the imperf. pass. with οὐ ‘he was not for having it done.’

119 ἐκορυβάντις·.] A course of Corybantic orgies and phrenzy might drive away his judicial madness.

120 Καινὸν.] The Scholiast names four courts, Παράβυστον, Καινὸν, Τρίγωνον, Μέσον. Pausanias mentions Παράβυστον and Τρίγωνον: the first as being in an obscure part of the town—perhaps it was a courthouse built on to the side of some building or temple—the second as named from its shape. Καινὸν and Μέσον, the ‘New Court’ and ‘Central Court,’ are intelligible enough: but of their exact site we know nothing.

ὅτε δῆτα ταύταις ταῖς τελεταῖς οὐκ ὡφέλει,
διέπλευσεν εἰς Αἴγιναν· εἶτα ξυλλαβὴν
νύκτωρ κατέκλινεν αὐτὸν εἰς Ἀσκληπιοῦ·
οἱ δὲ ἀνεφάνη κνεφαῖος ἐπὶ τῇ κιγκλίδῃ.
ἐντεῦθεν οὐκέτ' αὐτὸν ἔξεφρίομεν.

οἱ δὲ ἔξεδιδρασκε διά τε τῶν ὑδρορροῶν
καὶ τῶν ὅπῶν· ἡμεῖς δὲ ὅστε ἦν τετρημένα
ἐνεβύσαμεν ράκιοισι κάπακτώσαμεν·
οἱ δὲ ὡσπερεὶ κολοιὸς αὐτῷ παττάλους
ἐνέκρουνεν ἐς τὸν τοῖχον, εἰτ' ἔξήλλετο.
ἡμεῖς δὲ τὴν αὐλὴν ἄπασαν δικτύοις
καταπετάσαντες ἐν κύκλῳ φυλάττομεν.
ἔστιν δὲ ὄνομα τῷ μὲν γέροντι Φιλοκλεων,
ναὶ μὰ Δία, τῷ δὲ νίεῦ γε τῷδε Βδελυκλέων,

123 Ἀσκληπιοῦ.] Cf. *Plut.* 411, κατακλίνειν αὐτὸν εἰς Ασκληπιοῦ κράτιστὸν ἔστι. Similar attempts at a cure are made in the Plutus (v. 655, &c.).

124 κνεφαῖος.] Cf. *Ran.* 1350, ὅπως κνεφαῖος εἰς ἀγορὰν φέρουσ' ἀπόδοιμαν. The darkness of early morning is meant in both places. In *Les Plaideurs* (Act II. Sc. 1) L'Intimé tells Léandre that his disguise will not be penetrated for that 'He! lorsqu'à votre père ils vont faire leur cour, A peine seulement savez-vous s'il est jour.'

125 ἔξεφρίομεν.] Cf. v. 156, 892. A third compound from the same verb is διαφρέω, used in *Av.* 193, and (acc. to some texts) in *Thuc.* VII. 32.

126 ἔξεδιδρασκε...ἔξήλλετο.] Imperf. of attempts.

ὑδρορροῶν.] καῦλοι τόποι, δι' ὧν χωρεῖ τὸ ὕδωρ τὸ ἔξ νετῶν. Schol. and on *Ach.* 922, ὑδρορρόβα καλεῖται τὸ μέρος τῆς στεφαΐδος δὲ οὐ τὸ ἀπὸ τοῦ ὅμβρου ὕδωρ συναγόμενον κατέρχεται. Hence it is plain that they were waterpipes forming a regular part of the internal arrangement of the house. Of course it does not follow that they were really large enough to admit of a man's passage

through them: for there is an intended absurdity and exaggeration here. In *Ach.* 922 they may be the same as here (not 'canals' as L. and S. say), and the communication may be by them through the roofs of the ship-sheds (*νεώσοικοι*). But this will depend on the view taken of τίφη there. In *Ach.* 1186 an open channel seems meant, but that passage abounds in absurdities, and is by some editors rejected.

128 κάπακτώσαμεν.] Cf. *Soph. Aj.* 579, καὶ δῶμα πάκτον. It is of making all fast by closing doors and the like; whereas ἐμβύσαι is to 'stuff up,' of such holes and ends of pipes, channels, &c. as would usually be open, but now needed stoppers, to keep in the indefatigable dicast.

129 οἱ δὲ ὡσπ. κολοιὸς κ.τ.λ.] 'And he, jackdaw-like, was always knocking him pegs into the wall, and so trying to hop out.' Tame jackdaws used (says the Scholiast) to have perches put to hop on to. Of course *they* did not make their own perches, though Philocleon did.

133 Φιλοκλέων.....Βδελυκλέων.] Cleon appears as the *κηδέμων* of the dicasts in v. 242, cf. v. 596, αὐτὸς δὲ Κλέων κ.τ.λ.

ἔχων τρόπους φρυαγμοσεμνάκους τινάς.

135

ῳ Ξανθία καὶ Σωσία, καθεύδετε;

ΞΑΝΘΙΑΣ

οἵμοι.

ΣΩΣΙΑΣ

τι ἔστι;

ΞΑΝΘΙΑΣ

Βδελυκλέων ἀνίσταται.

ΒΔΕΛΤΚΛΕΩΝ

οὐ περιδραμεῖται σφῶν ταχέως δεῦρ' ἄτερος;
ό γὰρ πατὴρ ἐσ τὸν ἵπνὸν εἰσελήλυθεν
καὶ μυστολεῖ τι καταδεδυκώς. ἀλλ' ἄθρει,
κατὰ τῆς πυέλου τὸ τρῆμ' ὅπως μὴ κδύσεται
σὺ δὲ τῇ θύρᾳ πρόσκεισο.

140

ΣΩΣΙΑΣ.

ταῦτ', ὡ δέσποτα.

135 **φρυαγμοσεμνάκους.**] Rendered by Florens Christianus ‘capero-fronti-pervicos.’ It is compounded of *φρύαγμα* and *σεμνός*. But *φρυαγμοσεμνακουστίνους* is one reading: and the Scholiast seems to think *δόφρος* part of the compound, which would require *δόφρυαγμ.*, but what the precise elements would then be, is not plain. Meineke (following Hamaker) puts this line after v. 110, *αἴγ. ἔνδον τρέφει*. This avoids the awkward construction of the nom. *ἔχων* after *νιεῖ*; and it is not plain how Bdelycleon’s manners were ‘haughty and pretentious,’ which appears about the meaning of the word. If *φρυαγμοσεμνακουστίνους* be put of Philocleon as v. 111, the end of the word might come from *ἀκούειν* and the meaning be ‘having the temper of a proud stern listener,’ who was sure to condemn the accused.

136—229. Philocleon makes several attempts to escape: through the outlet of the water from the bath; through the chimney; by holding

on under the donkey; by the roof. At last he is quiet; and the two slaves prepare to receive with stones his peppery fellow-dicasts, whom they expect to come and look for their leader.

137 **Βδελυκλέων ἀνίσταται**] Racine borrows a little of what follows for Sc. 2 and 3 of the first Act in *Les Plaideurs*: but with scarcely any of the fun or liveliness of his original.

139 **ἵπνὸν.**] *ἵπνὸς κυρίως ἡ κάμινος, νῦν δὲ τὸ μαγειρεῦν φησιν.* Schol. And in v. 837 it seems certainly ‘the kitchen.’ Here L. and S. take it for the stove by which the bath was heated; and it may well be so, for v. 141 seems to require something of the sort.

140 **μυστολεῖ.**] If (as L. and S. say) there be reference to *μυστιπολεύω*, we should render ‘is at his mouse-tricks’ for ‘mysteries.’

141 **τῆς πυέλου τὸ τρῆμ'.**] A hole for letting out the hot water. Schol.

ΒΔΕΛΤΚΛΕΩΝ

ἀναξ Πόσειδον, τί ποτ' ἄρ' ή κάπνη ψοφεῖ;
οὐτος, τίς εἰ σύ;

ΦΙΛΟΚΛΕΩΝ

καπνὸς ἔγωγ' ἔξερχομαι.

ΒΔΕΛΤΚΛΕΩΝ

καπνός; φέρ' ἵδω ξύλου τίνος σύ.

ΦΙΛΟΚΛΕΩΝ

συκίνου.

145

ΒΔΕΛΤΚΛΕΩΝ

νη τὸν Διὸν ὅσπερ γ' ἐστὶ δριμύτατος καπνῶν.
ἀτὰρ, οὐ γὰρ ἐρρήσεις γε, ποῦ σθ' ή τηλία;
δύνου πάλιν φέρ' ἐπαναθῶ σοι καὶ ξύλου.
ἐνταῦθά νυν ζήτει τιν' ἄλλην μηχανήν.
ἀτὰρ ἀθλιός γ' εἴμ' ὡς ἔτερός γ' οὐδεὶς ἀνὴρ,
ὅστις πατρὸς νῦν Καπνίου κεκλήσομαι.

150

ΣΩΣΙΑΣ.

* * τὴν θύραν ὥθει πίεζε νυν σφόδρα,
εὖ κάνδρικῶς κάγὼ γὰρ ἐνταῦθ' ἔρχομαι.

145 συκίνου.] With reference to συκοφάντης; but also καπνοποιὸν τὸ σύκινον ξύλον. Schol.

146 δριμύτατος.] This fact is (says the Scholiast) attested by Aristotle. But Philocleon is δριμὺς much as Demus was to be in *Eg.* 808, εἴθ' ηξει σοι δριμὺς ἀγροκος κατὰ σοῦ τὴν ψῆφον ἰχνεύων.

147 οὐ γὰρ ἐρρήσεις.] So Dindorf (in his notes), Hermann, and Meineke. Vulg. ἐσερρήσεις. MS. Rav. οὐκ ἐρρήσεις. Elmsl. οὐκέτ' ἐρρήσεις. The ἐς does not seem the preposition wanted, but rather ἔξ. Dindorf compares *Ach.* 487, ἀτὰρ, φίλοι γὰρ οἱ παρέντες...τί ταῦτα τοὺς Δάκωνας αἰτιώμεθα;

τηλία.] This seems a general word for any board. σανὸς βαθέῖα ἐν ἦ δλφίτα ἐπίπρασκον. Schol.

Though used to stop the chimney it may be ‘flour-tray, flour-board’ here, rather than ‘chimney-board’: the flour-board being taken as the nearest thing at hand to clap upon the top of the chimney. Then a log was to be put on this to weigh it down and make matters more safe.

151 Καπνίου.] καπνίας was a kind of wine, but the reference to this (if there be any) has not much point. Nor is it plain what pre-eminent wretchedness there was in being the son of a ‘smoky’ father,

152 τὴν θ. ὁθει.] Vulg. παῖ, τὴν. MSS. R, V, have nothing before τὴν θ. Meineke reads δὲ τὴν θ. ὁθει. Hirschig gives this line and what follows to Sosias: so does Richter, with σὺ δὲ to fill the gap.

καὶ τῆς κατακλεῖδος ἐπιμελοῦ καὶ τοῦ μοχλοῦ·
φύλαττέ θ' ὅπως μὴ τὴν βάλανον ἐκτρώξεται.

155

ΦΙΛΟΚΛΕΩΝ

τί δράσετ'; οὐκ ἐκφρήσετ', ὡς μιαρώτατοι,
δικάσοντά μ', ἀλλ' ἐκφεύξεται Δρακοντίδης;

ΒΔΕΛΤΚΛΕΩΝ

σὺ δὲ τοῦτο βαρέως ἀν φέροις;

ΦΙΛΟΚΛΕΩΝ

οὐ γὰρ θεὸς
μαντευομένῳ μούχρησεν ἐν Δελφοῖς ποτὲ,
ὅταν τις ἐκφύγῃ μ', ἀποσκλήναι τότε.

160

ΒΔΕΛΤΚΛΕΩΝ

"Απολλον ἀποτρόπαιε, τοῦ μαντεύματος.

ΦΙΛΟΚΛΕΩΝ

ἴθ', ἀντιβολῶ σ', ἔκφρες με, μὴ διαρραγῶ.

ΒΔΕΛΤΚΛΕΩΝ

μὰ τὸν Ποσειδῶ, Φιλοκλέων, οὐδέποτέ γε.

ΦΙΛΟΚΛΕΩΝ

διατρώξομαι τοίνυν ὁδὰξ τὸ δίκτυον.

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ' οὐκ ἔχεις ὁδόντας.

154 κατακλεῖδος.] The exact nature of this part of the fastening does not appear. The *μοχλὸς* and *βάλανος* we often meet with, e.g. in Thuc. II. 4, a passage which well illustrates the construction and fastening of doors in ancient time. Richter interprets *κατακλεῖς* to mean the whole apparatus of fastening: but it looks more like a part; perhaps it is the hole into which the *βάλανος* went.

155 φύλαττέ θ' ὅπως.] Nothing seems gained by the change *φύλατθ'* *ὅπως*, which, as Dindorf has it, wants a conjunction. Meineke punctuates *μοχλοῦ φύλατθ' ὅπως κ.τ.λ.*: but, though the *βάλανος* cer-

tainly did go through the *μοχλὸς* into its socket, there seems no need to change the common text, by which, as Richter notes, the brief and hurried orders of the slave seem better given.

160 ἀποσκλήναι.] The *ἄν* which Meineke adds seems unnecessary. The infinitive follows *χρῆσαι* in such sentences as *ἔχρησα πέμψαι* (Aesch. *Eum.* 203); and, though this may be rather a telling of 'what shall be' than an ordaining of a thing 'to be,' an oracle is always a sort of decree or command.

161 "Απολλον κ.τ.λ.] Cf. *Av.* 61, "*Απολλον ἀποτρόπαιε, τοῦ χασμήματος.*

164 τὸ δίκτυον.] Cf. v. 132.

ΦΙΛΟΚΛΕΩΝ

οἴμοι δείλαιος.

165

πῶς ἂν σ' ἀποκτείναιμι; πῶς; δότε μοι ξίφος
ὅπως τάχιστ', ἢ πινάκιον τιμητικόν.

ΒΔΕΛΤΚΛΕΩΝ

ἄνθρωπος οὗτος μέγα τι δρασείει κακόν.

ΦΙΛΟΚΛΕΩΝ

μὰ τὸν Δί' οὐ δῆτ', ἀλλ' ἀποδόσθαι βούλομαι
τὸν ὄνον ἄγων αὐτοῖσι τοῖς κανθηλίοις.
νουμηνία γάρ ἔστιν.

170

ΒΔΕΛΤΚΛΕΩΝ

οὐκοῦν κἄν ἐγὼ

αὐτὸν ἀποδοίμην δῆτ' ἂν;

ΦΙΛΟΚΛΕΩΝ

οὐχ ὕσπερ γ' ἐγώ.

ΒΔΕΛΤΚΛΕΩΝ

μὰ Δί', ἀλλ' ἄμεινον. ἀλλὰ τὸν ὄνον ἔξαγε.

ΞΑΝΘΙΑΣ

οἵαν πρόφασιν καθῆκεν, ὡς εἰρωνικῶς,
ἴν' αὐτὸν ἐκπέμψειας.

167 πινάκιον τιμητικόν.] On which to draw the long line: cf. v. 106. It occurs to the old dicast as his own peculiar and most deadly weapon.

170 αὐτοῖσι τοῖς κανθηλίοις.] Of such phrases Elmsley has collected instances in his note on Eur. *Med.* 160. The preposition *ξὺν* is rarely added. The explanation of the phrase seems to be this: ἡ ναῦς διεφθάρη αὐτοῖς ἀνδράσι, ‘the ship was lost with the men themselves, with the very men, with even the men,’ and, as they would be the last things to be lost if any escape were possible, everything else belonging to the ship was necessarily lost. Hence αὐτοῖς ἀνδράσιν = ‘men and all.’

171 νουμηνία.] On which day

there would be a fair. Demus bought the Paphlagonian slave on this day (*Eg.* 43). Dr Primrose (in *The Vicar of Wakefield*) sent his son Moses to sell the horse at a neighbouring fair: and Philocleon pretends in v. 172 to distrust his son’s powers at a bargain, fearing a result like that in Goldsmith’s story.

κάν...άν.] Cf. note on *Nub.* 783 for the repetition of *άν*.

174 καθήκεν.] This word suggests Bdelycleon’s answer, for *καθίεναι ἄγκιστρον* is an angling term: cf. Theocr. *Id.* XXI. 42, ἐδόκευον λχθνας, ἐκ καλάμων δὲ πλάνον κατέσειον ἐδωδάν. Similar is the use *κατεῖναι κάλον, κατιεμένην καταπειρητηρίην*, of a sounding line. Herod. II. 28.

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ' οὐκ ἔσπασεν

175

ταύτη γ'. ἐγὼ γὰρ ἥσθόμην τεχνωμένου.
 ἀλλ' εἰσιών μοι τὸν ὄνον ἔξάγειν δοκῶ,
 ὅπως ἀν ὁ γέρων μηδὲ παρακύψῃ πάλιν.
 κάνθων, τί κλάεις; ὅτι πεπράσει τήμερον;
 βάδιζε θάττον. τί στένεις, εἰ μὴ φέρεις
 'Οδυσσέα τιν';

180

ΞΑΝΘΙΑΣ

ἀλλα ναὶ μὰ Δία φέρει
 κάτω γε τουτονί τιν' ὑποδεδυκότα.

ΒΔΕΛΤΚΛΕΩΝ

ποῖον; φέρ' ἴδωμαι.

ΞΑΝΘΙΑΣ

τουτονί.

175—6 οὐκ ἔσπασεν ταύτη γ'.] 'He caught nothing with this line.' Cf. *Thesm.* 928, αὕτη μὲν ἡ μήρινθος οὐδὲν ἔσπασεν. In Euripides (*Electr.* 582) ἦν δὲ ἐκσπάσωμαι γ' δν μετέρχομαι βόλον is of net-fishing. Such metaphors are frequent in Greek. There is no sufficient reason for changing ταύτη to αὕτη. Aristophanes was not bound to quote the proverb with exactly the same words.

177 ἔξαγειν δοκῶ.] Elmsley would read ἔξάξειν; Meineke adopts from Cobet, ἔξαγ' ἔνδοθεν. No change is needed. Cf. Aesch. *Agam.* 16, δταν δ' αἰδεῖεν ἢ μινύρεσθαι δοκῶ; also Plat. *Prot.* 340, δοκῶ παρακαλεῖν; in illustration of which Wayte has quoted several other passages for δοκῶ, 'I am minded,' followed by infinitive of present and aorist.

178 παρακύψῃ.] Cf. *Pac.* 982, *Thesm.* 797, *Ach.* 16. To these Aristophanic passages may be added from the Septuagint, Prov. vii. 6, ἀπὸ γὰρ θυρίδος ἐκ τοῦ οἴκου αὐτῆς εἰς τὰς πλατεὰς παρακύπτουσα, κ.τ.λ.

Cant. ii. 9, παρακύπτων διὰ τῶν θυρίδων. Not very different is 2 Kings ix. 30, Ἱεζάρβελ ἔστιμμισατο τοὺς δόφθαλμοὺς αὐτῆς, καὶ ἤγάθυνε τὴν κεφαλὴν αὐτῆς, καὶ διέκυψε διὰ τῆς θυρίδος. In this passage Bdelycleon says that the old man will have no excuse (when the ass is brought out) for peeping out again. He had evidently been peeping out of a window through the netting (v. 164). It is probable that in *Ach.* 16 παρέκυψεν is of the sly peeping of Chaeris before entrance; not of any stooping posture afterwards, as the Scholiast takes it.

179 κάνθων, τί κλάεις.] So Polymenus asks his ram, why, contrary to his wont, he is so slow? This whole scene is a comic parody on Ulysses' escape beneath the ram's belly, and his assumption of the name Οὔτις (*Odyss.* IX. 425, &c.).

183 ἴδωμαι.] Hirschig, to avoid the use of the middle ἴδωμαι in iambic dialogue, reads ἴδω Ξ. ναὶ τοντοῦ. But ναὶ seems weak. Richter has ἴδωμεν with τοντοῦ, given to

ΒΔΕΛΤΚΑΕΩΝ

τουτὶ τί ἦν;

τίς εἰ ποτ', ὡνθρωπ', ἐτεόν;

ΦΙΛΟΚΛΕΩΝ

Οὐτις νὴ Δία.

ΒΔΕΛΤΚΑΕΩΝ

Οὐτις σύ; ποδαπός;

ΦΙΛΟΚΛΕΩΝ

'Ιθακος Ἀποδρασιππίδου.

185

ΒΔΕΛΤΚΑΕΩΝ

Οὐτις μὰ τὸν Δί' οὐ τι χαιρήσων γέ σύ.
 ὑφελκε θάττον αὐτόν. ὃ μιαρώτατος,
 ἵν' ὑποδέδυκεν ὥστ' ἔμοιγ' ἴνδάλλεται
 ὅμοιότατος κλητῆρος εἶναι πωλίφ.

ΦΙΛΟΚΛΕΩΝ

εὶ μή μ' ἔάσεθ' ἥσυχον, μαχούμεθα.

190

Xanthias. Meineke follows Hirschig, but gives the whole line to Bdelycleon.

185 **'Ιθακος Ἀποδρασιππίδου.]** Of Ithaca, because Ulysses was so; but perhaps there may be some idea of a derivation from *ἴθι*. **'Αποδρ.** a name coined from *ἀποδρᾶναι*; cf. *διαδρασιπολίτας*, *Ran.* 1014. Imitating Bunyan's coinage of names we might represent these significant Greek titles by 'Mr Nobody, from the land of Go, son of Mr Ready-to-run.'

186 οὐτις...οὐ τι.] He plays on the words; cf. Hom. *Odyss.* i. 408, ὃ φίλοι οὐτις με κτελνε δόλῳ, to which his comrades answer, εἰ μὲν δὴ μήτις σε βιάζεται...νοῦσόν γ' οὕπως ἔστι Διὸς μεγάλου ἀλέασθαι.

188 ἵν' ὑποδέδυκεν.] *ἵνα* is best taken not as an exclamation, but rather in close connexion with *μιαρώτατος*, 'abominable wretch, in having crept under there!' This use of relatives and relative particles is

common in Greek. Cf. *Nub.* v. 1157, 8, οὐδὲν ἐργάσαισθ'...οἷος ἐμοὶ τρέφεται νῖδος, and 1206—8, μάκαρ... αὐτὸς ἐφὺς ὡς σοφὸς χοῖον τὸν νῖδον τρέφεις. But though, in strictness of construction, *οἷος*, *ὡς*, &c. are relative, we turn them by a separate definite clause in English; e.g. *Plat. Theaet.* 161, τὸ δὲ δὴ ἐμόν τε καὶ τῆς ἐμῆς τέχνης σιγῶ δσον γέλωτα δῆλοισκάνομεν, 'but of myself and my art I say nothing, such utter ridicule do we incur.' Cf. note on *Nub.* 394.

189 **κλητῆρος πωλίφ]** His position suggests that he is a 'sucking foal.' his litigious tastes that he is the foal of a *κλητῆρος*. But *κλητῆρος* comes in oddly. Is it a comic substitution for *κάνθωρος*? It answers to it in quantity and in the initial consonant, and that appears to be about what Aristophanes requires when putting one word *παρὰ προσδοκίαν* for another.

ΒΔΕΛΤΚΛΕΩΝ

περὶ τοῦ μαχεῖ νῷν δῆτα;

ΦΙΛΟΚΛΕΩΝ

περὶ ὄνου σκιᾶς.

ΒΔΕΛΤΚΛΕΩΝ

πονηρὸς εἰ πόρρω τέχνης καὶ παράβολος.

ΦΙΛΟΚΛΕΩΝ

*ἐγὼ πονηρός; οὐ μὰ Δί', ἀλλ' οὐκ οἴσθα συ
νῦν μὲντ' ἄριστον ἀλλ' ἵσως, ὅταν φάγης
ὑπογάστριον γέροντος ἥλιαστικοῦ.*

195

ΒΔΕΛΤΚΛΕΩΝ

ώθει τὸν ὄνον καὶ σαυτὸν ἐς τὴν οἰκίαν.

ΦΙΛΟΚΛΕΩΝ

ὦ ξυνδικασταὶ καὶ Κλέων, ἀμύνατε.

ΒΔΕΛΤΚΛΕΩΝ

*ἔνδον κέκραχθι τῆς θύρας κεκλεισμένης.
ώθει σὺ πολλοὺς τῶν λίθων πρὸς τὴν θύραν,
καὶ τὴν βάλανον ἔμβαλλε πάλιν ἐς τὸν μοχλὸν,*

200

191 *περὶ ὄνου σκιᾶς.*] Of this proverb for ‘a mere nothing’ the Scholiast gives as origin a tale of a man who, having hired an ass to carry his goods, was for shading himself behind the animal at noon-day. To this the owner of the ass objected, saying that he had let out the ass, but not its shadow. The cause was brought into court. And, in after times, Demosthenes is said to have used the story to shame his audience into attention.

192 *πόρρω τέχνης.*] ‘Far advanced in craftiness,’ very sly. This suits far better with Bdelycleon’s tricks and attempts to escape, than ‘without art,’ as some unaccountably render it.

193—5. Philocleon replies that he is not *πονηρός*, but *ἄριστος* to the taste; and that, when they come to taste and know him, they will find

him so. He is *ὑπογάστριον* because of his position. The ass that suckles him, which above was *κλητῆρ*, is now *γέρων Ἡλιαστικός*. The Athenians *ἔχρωντο τοῖς ὄνεοις*, says the Scholiast. Indeed from *Eq. 1399*, *τὰ κύνεια μιγνὺς τοῖς ὄνεοις πράγματιν*, we might infer that they ate such food; but then Cleon’s sausages were probably not to be of the first order. However, granting that they ate both dog and donkey, the wit of this passage will still sound rather flat to English ears.

197 *ὦ ξυνδικασταὶ, κ.τ.λ.*] So Cleon calls the heliasts to his aid in *Eq. 255*.

198 *κέκραχθι.*] Cf. *Ach. 335*, *ὦς ἀποκτενώ κέκραχθι.*

199. Here he turns to the servant with orders to make all fast.

200 *βάλανον...ἐς τὸν μοχλὸν.*]



καὶ τῇ δοκῷ προσθεὶς τὸν ὄλμον τὸν μέγαν
ἀνύστας τι προσκύλιέ γ'.

ΣΩΣΙΑΣ

οἴμοι δείλαιος·
πόθεν ποτ' ἐμπέπτωκέ μοι τὸ βάλιον;

ΞΑΝΘΙΑΣ

ἴσως ἀναθεν μῦς ἐνέβαλέ σοι ποθεν.

ΣΩΣΙΑΣ

μῦς; οὐ μὰ Δῖ', ἀλλ' ὑποδυόμενός τις ούτοσὶ²⁰⁵
ὑπὸ τῶν κεραμίδων ἡλιαστῆς ὄροφίας.

ΞΑΝΘΙΑΣ

οἴμοι κακοδαίμων, στρουθὸς ἀνὴρ γίγνεται·
ἐκπτήσεται. ποῦ ποῦ στί μοι τὸ δίκτυον;
σοῦ σοῦ, πάλιν σοῦ.

ΒΔΕΛΤΚΛΕΩΝ

νὴ Δῖ' ἡ μοι κρείττον ἡν
τηρεῖν Σκιώνην ἀντὶ τούτου τοῦ πατρός.²¹⁰

ΣΩΣΙΑΣ

ἄγε νυν, ἐπειδὴ τουτονὶ σεσοβήκαμεν,
κούκ ἔσθ' ὅπως διαδὺς ἀν ἡμᾶς ἔτι λάθοι,
τί οὐκ ἀπεκοιμήθημεν ὅσον ὅσον στίλην;

Cf. v. 154. The *βάλανος* went through the *μοχλὸς*, and into a socket behind it; and this verse partly justifies, and certainly explains, Meineke's punctuation at v. 154.

201 δοκῷ.] This beam was plainly distinct from the *μοχλὸς*, or ordinary bar. It was probably a large wooden beam put across the whole door, only perhaps to be used when the house was to be permanently shut up, or barricaded, as here.

202—210. This dialogue Meineke makes between Xanthias and Bdelycleon to v. 206, giving 207—210 to Bdelycleon.

206 ὄροφίας.] λέγονται μῦς ὄροφίαι καὶ ὄφεις οἱ περὶ τὰς ὄροφάς

διάγοντες καὶ ταύτας περιτρώγοντες. A mouse is rather thought of here than a snake; cf. v. 140: but in India and hot climates a snake dropping from the roof would be natural enough.

209 σοῦ σοῦ.] From the Scholiast's ἀποσοβοῦσι τὸν γέροντα ὡς στρουθὸν we may conclude that this word *σοῦ* was in use merely as an exclamation to scare away birds.

210 Σκιώνην.] Cf. Thuc. IV. 120. Scione had revolted to Brasidas in the year before this play was exhibited.

213 ἀπεκοιμήθημεν.] 'Why don't we at once sleep?' Cf. Plat. *Prot.* 310, τι οὖν οὐ διηγήσω ἡμῖν τὴν

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ', ὡς πονήρ', ἥξουσιν δὲ λίγον ὑστερον
οἱ ξυνδικασταὶ παρακαλοῦντες τουτονὶ²¹⁵
τὸν πατέρα.

ΣΩΣΙΑΣ

τί λέγεις; ἀλλὰ νῦν ὄρθρος βαθύς.

ΒΔΕΛΤΚΛΕΩΝ

νὴ τὸν Δῖον, ὃψὲ τάρπ' ἀνεστήκασι νῦν.
ώς ἀπὸ μέσων νυκτῶν γε παρακαλοῦσ' ἀεὶ,
λύχνους ἔχοντες καὶ μινυρίζοντες μέλη
ἀρχαιομελησιδωνοφρυνιχήρατα,²²⁰
οἵς ἐκκαλοῦνται τοῦτον.

ΣΩΣΙΑΣ

οὐκοῦν, ἦν δέη,
ἥδη ποτ' αὐτοὺς τοῖς λίθοις βαλλήσομεν.

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ', ὡς πονηρὲ, τὸ γένος ἦν τις ὄργιση
τὸ τῶν γερόντων, ἔσθ' ὅμοιον σφηκιᾶ.
ἔχουσι γάρ καὶ κέντρον ἐκ τῆς ὄσφύος
ὅξυτατον, φέροντες, καὶ κεκραγότες
πηδῶσι καὶ βάλλουσιν ὕσπερ φένταλοι.

ξυνουσίαν; and Soph. *Oed. Tyr.* 1002, τι δῆτ' ἔγωγ' οὐ τοῦδε τοῦ φύσου σ', ἀναξ, ἐπείπερ εὑνος ἡλθον, ἔξελυσάμην; To these instances Wayte, in his note on the passage first quoted, adds several.

ὅσον ὅσον.] Cf. *Nub.* 1288, πλέον πλέον.

217 τάρπ' ἀνεστήκασι νῦν.] The MSS. have γάρ...νῦν: Porson γ' ἄρ' ...νῦν: Meineke νῦν...γάρ, which gives a late position to γάρ. The meaning is that ὄρθρος βαθύς is not too early for them, nay, that they are rather late this time; since generally they come soon after midnight, in the small hours.

220 ἀρχαιομελησ.] Whether μέλος or μέλι be the second element in this compound is rather doubtful.

If μέλι, as the Scholiast and Aristarchus say, then Meineke's ἀρχαιομελισιδ. is to be preferred. But Dindorf quotes from *Av.* 750, ἔνθεν, ὕσπερει μέλιττα, Φρύνιχος ἀμβροσίων μελέων ἀπεβόσκετο καρπὸν ἀεὶ φέρων γλυκεῖαν φέδαν. Phrynicus wrote a play named the Phoenissae, in which Sidonians were frequently mentioned. Songs from this play are meant here.

225 κέντρον.] Bergler quotes from Phrynicus, the comic poet, ἔστιν δ' αὐτοὺς τὸ φυλάττεσθαι τῶν νῦν χαλεπώτατον ἔργον. ᔁχουσι γάρ τι κέντρον ἐν τοῖς δακτύλοις.

227 φένταλοι.] So the chorus of old Acharnians (*Ach.* 666) invoke their muse to come fiery and sparkling like φένταλος.

ΣΩΣΙΑΣ

μὴ φροντίσῃς ἐὰν ἐγὼ λίθους ἔχω,
πολλῶν δικαστῶν σφηκιὰν διασκεδῶ.

ΧΟΡΟΣ

χώρει, πρόβαιν' ἐρρωμένως. ὡς Κωμία, Βραδύνεις; 230
μὰ τὸν Δῖ', οὐ μέντοι πρὸ τοῦ γ', ἀλλ' ἡσθ' ίμὰς κύνειος.
ιννὶ δὲ κρείττων ἐστὶ σοῦ Χαρινάδης βαδίζειν.

ῳ Στρυμόδωρε Κονθυλεῦ, βέλτιστε συνδικαστῶν,
Εὔεργιδης ἄρ' ἐστί που νταῦθ', ἡ Χάβης ὁ Φλυεύς;
πάρεσθ', ὃ δὴ λοιπόν γ' ἔτ' ἐστὶν, ἀππαπᾶ παπαὶαξ, 235
ἡβῆς ἐκείνης, ἡνίκ' ἐν Βυζαντίῳ ξυνῆμεν
φρουροῦντ' ἐγὼ τε καὶ σύ κάτα περιπατοῦντε νύκτωρ
τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὅλμον,
κἄθ' ἥψομεν τοῦ κορκόρου, κατασχίσαντες αὐτόν.

228 ἑδν ἐγώ.] Dindorf has plainly shewn, in a note on this line, that the second syllable of *ἑδν* is long, and that the insertion of *γε* has been owing to copyists' ignorance of this. Cf. v. 1231 of this play for one of the many examples.

230—315. The Chorus now enter: they are old men, attired in some way to resemble wasps, perhaps in the colour of their dress, but certainly in their stings. They stir each other up, recount their youthful exploits, and look forward to condemning any who are brought before them. Some boys bearing torches attend them, and they carefully pick their way to Strepsiades' house. Surprised at his non-appearance, they halt, and try to rouse him with their song; imagining possible causes for his delay, reminding him of his severity, and calling him to share in the spoil of a rich man who is to be condemned. A short dispute follows between the old men and their young link-bearers, who threaten to strike work if they do not get figs, but soon find that they may be thankful if they get even their breakfast.

231 ίμὰς κύνειος.] Whether this be 'a thong of dogskin,' or (as Dindorf and Schneider prefer) 'a thong with which dogs are fastened,' or 'a dog whip,' as some think, it is any way meant as a proverb for toughness. Cf. *ἱμάντας ἐκ Δεπρῶν* (*Ach.* 724).

232 Χαρινάδης.] One of the name is mentioned in *Pac.* 1155; but hardly one of the same character, as he is there a rather jovial countryman invited to feast and make merry.

233 Στρυμόδωρε.] Cf. *Ach.* 272, *Lys.* 259. Conthyla was an Attic deme.

235—9. As in *Ach.* 210, &c. the old men recal the deeds of their youth.

236 ἐν Βυζαντίῳ.] Forty-seven years before: cf. *Thuc.* I. 94.

239 κορκόρου.] Genitive of part: 'some of the pimpernel.' But it is the ordinary case to use of eatables and drinkables. So the French almost always use 'du, de la' in like phrases.

αὐτόν.] Sc. τὸν ὅλμον. They were short of wood; so stole and broke up a wooden mortar. Others, not

ἀλλ' ἐγκονῶμεν, ὡνδρες, ώς ἔσται Λάχητι νυνί· 240
 σίμβλον δέ φασι χρημάτων ἔχειν ἅπαντες αὐτόν.
 χθὲς οὖν Κλέων ὁ κηδεμὼν ἡμῖν ἐφεῦτ' ἐν ὥρᾳ
 ἥκειν ἔχοντας ἡμερῶν ὀργὴν τριῶν πονηρὰν
 ἐπ' αὐτὸν, ώς κολωμένους ὅν ἡδίκησεν. ἀλλὰ
 σπεύδωμεν, ὡνδρες ἥλικες, πρὶν ἡμέραν γενέσθαι. 245
 χωρῶμεν, ἄμα τε τῷ λύχνῳ πάντη διασκοπῶμεν,
 μή που λίθος τις ἐμποδὼν ἡμᾶς κακόν τι δράσῃ.

ΠΑΙΣ

τὸν πηλὸν, ὡς πάτερ πάτερ, τουτονὶ φύλαξαι.

ΧΟΡΟΣ

κάρφος χαμᾶθέν νυν λαβὼν τὸν λύχνον πρόβυσον.

ΠΑΙΣ

οὐκ, ἀλλὰ τῷδι μοι δοκῶ τὸν λύχνον προβύσειν. 250

ΧΟΡΟΣ

τί δὴ μαθὼν τῷ δακτύλῳ τὴν θρυαλλίδ' ὠθεῖς,
 καὶ ταῦτα τούλαιον σπανίζοντος, ὡνόητε;

so well, take *αὐτὸν* to be of the κέρκορος. But *αὐτὸν* would not have been expressed at all if that had been the meaning; *ἡψομεν τοῦ κατασχίσαντες*, ‘we split up and boiled the pimpernel,’ would have been sufficient.

240 *ἔσται Λάχητι.*] ἡ δίκη ἡ τιμωρία ἡ τοιοῦτον τι. Schol.

241 *σίμβλον.*] Cf. the use of *βλίττειν* in *Eg.* 794. Laches had stored up his plunderings like a bee. His peculations in Sicily are further alluded to in v. 895, &c., where the dog Labes is tried.

243 *ἡμ. τριῶν.*] A military provision was *στείλημερῶν τριῶν*. Cf. *Pac.* 312, *Eg.* 1079. In Racine's play (*Act. I. Sc. 4*) Dandin, when going out, says, ‘Je ne veux de trois mois rentrer dans la maison. De sacs et de procès j'ai fait provision.’

244 *κολωμένους.*] Cf. *Eg.* 456, *χῶπτως κολῷ τὸν ἀνδρα.* The middle form of the future is the true Attic

form.

247 *λίθος.*] Better than *vulg. λαθών*: they are looking well to their footsteps, and avoiding mud and stones, in the dark morning. And *λίθος* is in MS. V.

248. The boys are beside the regular chorus. Dindorf thinks there were perhaps six. They are sent to bear a message to Cleon at v. 408.

248—272. Of these lines the copyists ingeniously made tetrameter iambics, by insertions here and there of *σὺ*, *γε*, *νῦν*, *τι*, *ποι*, *δὴ*, *ὅδ*, *έξ*. The lines are called, ‘versus asyndartetici’ : each is composed of a dimeter iambic and a dimeter trochaic catalectic.

251 *μαθών.*] ‘Urit me pruritus emendandi, et nescio quo modo malim hic legere τι δὴ παθών, non μαθών.’ Florens Chr. The same complaint takes Meineke, wherever the phrase *τι μαθών* occurs.

οὐ γὰρ δάκνει σ', ὅταν δέη τίμιον πρίασθαι.

ΠΑΙΣ

εἰ νὴ Δί' αὐθις κονδύλοις νουθετήσεθ' ἡμᾶς,
ἀποσβέσαντες τοὺς λύχνους ἄπιμεν οἴκαδ' αὐτοὶ·
κάπειτ' ἵσως ἐν τῷ σκότῳ τουτοῦ στερηθεὶς
τὸν πηλὸν ὕσπερ ἀτταγᾶς τυρβάσεις βαδίζων.

255

ΧΟΡΟΣ

ἢ μὴν ἐγὼ σοῦ χάτέρους μεῖζονας κολάξω.
ἀλλ' οὐτοσὶ μοι βόρβορος φαίνεται πατοῦντι
κούκ ἔσθ' ὑπας οὐχ ἡμερῶν τεττάρων τὸ πλεῖστον
ὑδωρ ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι.
ἔπεισι γοῦν τοῖσιν λύχνοις οὐτοὶ μύκητες·
φιλεῖ δ', ὅταν τοῦτ' ἦ, ποιεῖν ὑετὸν μάλιστα.
δεῖται δὲ καὶ τῶν καρπίμων ἄττα μή στι πρῶτα
ὑδωρ γενέσθαι κάπιτνεῦσαι βόρειον αὐτοῖς.
τί χρῆμ' ἄρ' οὐκ τῆς οἰκίας τῆσδε συνδικαστῆς

260

265

253 δάκνει σ'.] For σὲ elided, even when emphatic, cf. *Nub.* 916, and the note there. And Soph. *Oed. Tyr.* 329, ἐγὼ δ' οὐ μήποτε τέλμ' ὡς ἀν εἰπών μὴ τὰ σ' ἐκφήνω κακά is an analogous elision, for the possessive σὰ must there have some stress laid on it, as opposed to τάμα. There is a similar complaint of wastefulness in oil in *Nub.* 56—9, where the old men enforce their reproof with blows.

254 κονδύλοις ἡρμοττόμην.] Cf. *Eg.* 1236, κονδύλοις ἡρμοττόμην.

257. When the light is gone, the old men will flounder about in the mud like sand-pipers. For ἀτταγᾶς cf. note on *Ach.* 875.

259 βόρβορος.] Meineke takes μάρμαρος from Hermann. MS. Ven. has βάρβαρος. Hermann argues that 'as the old man says there must be rain within four days at most, it is hard and dry ground that he ought to be complaining of.' But then what force have πηλὸς and ἀτταγᾶς above? And μάρμαρος is an uncommon word to admit on

conjecture for 'stony ground, &c.' It seems better to take vv. 261, 262 of past rain, and then τὸ πλεῖστον must be taken with ὑδωρ. The prophecy of rain 'within four days at most' from the signs of the lamp-wicks would be curious. The old men's talk will run about thus: 'You talk of mud: why here is mud beneath my feet—enough to shew that heaven has been raining its hardest for four days—and then look too at the lamp-wicks: they have fungi on them: that shews rain is about; and we shall have some more.' Their first inferring from the mud how much rain there has been, and then passing on to the consideration of rain to come, may be a little rambling, but is not out of character with old men.

262 μύκητες.] Cf. Virg. *Georg.* I. 391, testa cum ardente viderent Scintillare oleum et putres crescere fungos.

264 δεῖται δὲ, κ.τ.λ.] And this rain (they go on to say) is wanted for the later fruits.

πέπονθεν, ὡς οὐ φαίνεται δεῦρο πρὸς τὸ πλῆθος; οὐ μὴν πρὸ τοῦ γ' ἐφολκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν ἥγειτ' ἀν ἄδων Φρυνίχου· καὶ γάρ ἐστιν ἀνήρ φιλωδός. ἀλλά μοι δοκεῖ στάντας ἐνθάδ', ὀνδρες, 270 ἄδοντας αὐτὸν ἐκκαλεῖν, ἦν τί πως ἀκούσας τούμον μέλους ὑφ' ἥδονῆς ἐρπύση θύραζε. τί ποτ' οὐ πρὸ θυρῶν φαίνετ' ἄρ' ἡμῖν ὁ γέρων οὐδὲ ὑπα-
κούει;

μῶν ἀπολώλεκεν τὰς
ἐμβάδας, ἢ προσέκοψ' ἐν
τῷ σκότῳ τὸν δάκτυλόν που,
εἰτ' ἐφλέγμηνεν αὐτοῦ
τὸ σφυρὸν γέροντος ὄντος;
καὶ τάχ' ἀν βουβωνιώῃ.
ἢ μὴν πολὺ δριμύτατός γ' ἦν τῶν παρ' ἡμῖν,
καὶ μόνος οὐκ ἀν ἐπείθετ',
ἀλλ' ὅπότ' ἀντιβολοίη
τις, κάτω κύπτων ἀν οὔτω,
λίθον ἔψεις, ἔλεγεν. 280
τάχα δ' ἀν διὰ τὸν χθιζινὸν ἄνθρωπον, ὃς ἡμᾶς διεδύετ'
ἔξαπατῶν, λέγων ὡς
καὶ φιλαθήναιος ἦν καὶ

268 ἐφολκός.] Cf. Aesch. *Supp.*
200, καὶ μὴ πρόλεσχος μηδὲ ἐφολκός
ἐν λόγῳ γένη. The Scholiast says
ἐφολκός is the boat towed astern of a
ship. This adjective we more often
find active; e.g. in Thuc. IV. 108,
τοῦ Βρασίδου ἐφολκά καὶ οὐ τὰ δυτα
λέγοντος.

269 Φρυνίχου.] Cf. above, v. 220.
270 ἀλλά μοι δοκεῖ στάντας.] Cf. *Eg. 1311*, καθῆσθαι μοι δοκεῖ ἐς
τὸ Θησέον πλεούσας. The Chorus
having picked their way to Philo-
cleon's house halt there, and chant
their summons.

274 ἀπολώλεκεν τὰς.] Hermann
corrected to ἀπολώλεκεν τὰς to agree
with λέγων ὡς as he has it in v. 283.
Richter's ἔξαπατῶν τε λέγων θ' in v.
283 seems as good, retaining here

the vulg. ἀπολώλεκε.

276 δάκτυλον.] Sc. ποδός.

278 δριμύτατός γ'.] Cf. note on
Eg. 808, εἴθ' ἤξει σοι δριμὺς ἀγροίκος,
κ.τ.λ.

279 κάτω κύπτων.] To show in-
attention, or to avoid being moved
by the defendant's piteous appear-
ance.

280 λίθον ἔψεις.] The Scholiast
gives similar proverbs: πλίνθον πλύ
νειν, χύτραν ποικίλλειν, εἰς ὕδωρ γρά-
φειν, Αλθίοπα λευκαίνειν, κατὰ θα-
λάττης σπείρειν.

281. Perhaps grief at the escape
of a defendant has made him ill.

282 φιλαθήναιος.] To be pro-
nounced with the diphthong short,
for the line answers to ἐμβάδας ἢ
προσέκοψ' εν.

τὰν Σάμῳ πρῶτος κατείποι,
διὰ τοῦτ' ὁδυνηθεὶς
εἴτ' ἵσως κεῖται πυρέττων.
ἔστι γάρ τοιοῦτος ἀνήρ.

285

ἀλλ', ὥγάθ', ἀνίστασο μηδ' οὕτως σεαυτὸν
ἔσθιε, μηδ' ἀγανάκτει.
καὶ γάρ ἀνήρ παχὺς ἥκει
τῶν προδόντων τάπι Θράκης·
ὸν ὅπως ἐγχυτριεῖς.
ὑπαγ', ὡς παῖ, ὑπαγε.

290

ΠΑΙΣ

ἐθελήσεις τι μοι οὖν, ὡς πάτερ, ἦν σου τι δεηθῶ;

283 τὰν Σάμῳ.] The accused man claimed to have done the state service by early information which enabled them to get a footing in Samos. The Athenians helped Miletus against Samos under Pericles, about twenty years before this play was exhibited. They reduced the island in nine months. Thuc. I. 115—117.

287 ἔσθιε.] Cf. Hom. Il. §. 202, ὃν θυμὸν κατέδων. It is a favourite metaphor. Bergler quotes from Alcaeus έδωδ' ἐμαυτὸν ως πολύπους.

288 παχὺς.] So Pac. 639, τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλούσιους, αἰτλας ἀν προστιθέντες ως φρονεῖ τὰ Βρασίδου. To be a traitor in the matter of the Thrace-ward parts, and to favour Brasidas, amount to about the same, since Brasidas took a leading part in the campaigns there. For the operations cf. Thuc. IV. 102.

289 ἐγχυτριεῖς.] ‘Put in the pot,’ add ‘him to the ‘stock’ for soup. One of our poet’s frequent metaphors from cookery. Cf. Eq. 745, ἔψωντος ἐτέρου τὴν χύτραν ὑφελόμην, where χύτρα is plainly the ‘stock-pot’ boiling on the fire with the meat in it: and Eq. 1130—40, τούσδ' ἐπιτῆδες...τρέφεις, κἄθ', δταν μή σοι τύχῃ δψον δν, τούτων δις δν

ἥ παχὺς θύσας ἐπιδειπνεῖς. Being plump and fat (*παχὺς*), he would be a savoury morsel to add to the pot. Our own slang will supply ‘pot’ or ‘dish’ as equivalents. The Scholiast’s explanation of ἐγχ. as referring to exposure of infants in χύτραι seems to me quite unnecessary here. Being recognized by Hesychius it deserves some respect, but where Aristophanes can be so easily explained from himself, it appears better so to explain him.

290 ὑπαγ', ὡς παῖ.] Hermann supplies this line to the end of the strophe (after v. 280, λ. ἐ. ἔλεγεν) for the sake of symmetry. There seems no strong reason to give why the chorus should not say it only once, after the completion of both parts of their song. Why may not the chorus have halted, and deferred their ‘lead on’ to the end? Cf. above, v. 270, στάντας ἐνθάδ' ἐκκαλεῖν.

291—302. These lines metrically are answered by 303—315. The metre in the first five lines is ‘Ionicum a minore,’ — — | — — |. Instances of this metre are Aesch. Pers. 65—112, and in Latin, Hor. Od. III. 13, Miserarum est neque amori dare ludum, &c.

ΧΟΡΟΣ

πάνυ γ', ὃ παιδίον. ἀλλ' εἰπὲ τί βούλει με πρίασθαι καλόν; οἴμαι δέ σ' ἐρεῦν ἀστραγάλους δήπουθεν, ὃ πᾶ. 295

ΠΑΙΣ

μὰ Δῖ, ἀλλ' ἴσχάδας, ὃ παππία· ἥδιον γάρ.

ΧΟΡΟΣ

οὐκ ἀν
μὰ Δῖ, εὶ κρέμαισθέ γ' ὑμεῖς.

ΠΑΙΣ

μὰ Δῖ οὐ τἄρα προπέμψω σε το λοιπόν

ΧΟΡΟΣ

ἀπὸ γὰρ τοῦδέ με τοῦ μισθαρίου
τρίτον αὐτὸν ἔχειν ἄλφιτα δεῖ καὶ ξύλα κῶψον·
σὺ δὲ σῦκά μ' αἴτεῖς. 300

ΠΑΙΣ

ἄγε νυν, ὃ πάτερ, ἦν μὴ τὸ δικαστήριον ἄρχων
καθίση νῦν, πόθεν ὡνησόμεθ' ἄριστον; ἔχεις ἐλ- 305
πίδα χρηστήν τινα νῷν ἢ πόρον "Ελλας ἵρὸν εἰπεῖν;

ΧΟΡΟΣ

ἀπαπᾶν, φεῦ, ἀπαπᾶν, φεῦ, μὰ Δῖ οὐκ ἔγωγε νῷν οἰδ' 309
ὅπόθεν γε δεῖπνον ἔσται. 311

298 ἥδιον γάρ.] The *i* is scanned short, the answering line being μὰ Δῖ οὐκ ἔγωγε νῷν οἰδ'.

300 μισθαρίου.] The *τριώβολον*, which had to find three (husband wife and child) in the necessaries of life. The diminutive *μισθάριον* expresses the paltriness of the pay.

302. Hermann adds ε ε here to balance v. 315. But it might be 'extra metrum' there. Cf. note at v. 290.

303—308. Seeing that figs are quite out of the question, the boy begins to be anxious about his breakfast, if the court should not sit.

305 καθίσῃ.] Cf. v. 1441, ἔως ἀν τὴν δικην ἄρχων καλῆ. It appears that the archon had the power of determining whether the court should sit, and that it was not sure to sit every day. Cf. *Thesm.* 78, ἐπει νῦν γ' οὔτε τὰ δικαστήρια μέλλει δικάζειν οὔτε βουλῆς ἐσθ' ἔδρα.

308 πόρον "Ελλας ἵρον.] From Pindar, acc. to Scholiast. Having used πόρον, 'way,' i.e. means of getting money, he adds ridiculously enough the other words which he remembers come with πόρον in Pindar. The sacred πόρος "Ελλας is there the Hellespont.

ΠΑΙΣ

τί με δῆτ', ὡς μελέα μῆτερ, ἔτικτες,

ΧΟΡΟΣ

ἴν' ἐμοὶ πράγματα βόσκειν παρέχῃς;

ΠΑΙΣ

ἀνόνητον ἄρ' ὡς θυλάκιον σ' εἶχον ἄγαλμα.

314

Ἐ ἔ.

πάρα νῷν στενάζειν.

ΦΙΛΟΚΛΕΩΝ

317

φιλοι, τήκομαι μὲν
πάλαι διὰ τῆς ὀπῆς
ὑμῶν ὑπακούων.
ἀλλ' οὐ γὰρ οἰός τ' ἔτ' εἴμι
ἄδειν. τί ποιήσω;
τηροῦμαι δ' ὑπὸ τῶνδ', ἐπεὶ
βούλομαι γε πάλαι μεθ' ὑ-
μῶν ἐλθὼν ἐπὶ τοὺς καδί-

320

312 τί με, κ.τ.λ.] From the Theseus of Euripides. The Scholiast gives both lines to the boy, and says that in the play they were spoken by those destined to be eaten by the Minotaur. I do not see what good sense can be made of v. 313 thus given to the boy. It seems better to follow Meineke and Cobet, who give v. 313 to the chorus. ‘Why,’ laments the boy, ‘didst thou bear me?’ ‘To be a plague to me to keep, of course,’ replies the old man. However, v. 313 may in some way resemble the line in Euripides that follows τί με κ.τ.λ.

314 ἀνόνητον, κ.τ.λ.] Hippolytus says (in the Theseus), ἀνόνητον ἄγαλμα, πάτερ, οἴκοισι τεκών. The wallet here was to put the meal in, which the dicasts would buy if they got their pay. Cf. *Ecccl.* 380, Β. τὸ τριώβολον δῆτ' ἔλαβες; Χ. εἰ γὰρ ὥφελον. ἀλλ' ὑστερος ἥλθον νὴ Δι' ὡστ' αἰσχύνομαι μὰ Δι' οὐδὲν ἀλλο

μᾶλλον η τὸν θύλακον. The boy is here carrying the father’s wallet.

315 πάρα νῷν στ.] ‘We may both make our moan.’ Perhaps, as Richter thinks, both young and old unite to say this. It is no doubt another Euripidean scrap.

316—394. Philocleon hears the chorus, and tells them his hard case. They are indignant. After some talk about ways of escape, the old man hits on the plan of gnawing through the net, and letting himself down by a cord.

318 ὑπακούων.] Meineke’s ἑπα-
κούων is in no respect better than this. Cf. *Nub.* 263. Of Philocleon listening at the window ὑπ. seems correctly said, as it is so frequently used of a door-keeper listening to and answering a knock at the door.

321 καδίσκους.] He would fain be off to his dear balloting-urns, and be doing some mischief. Cf. v. 340, οὐκ ἔξι με...δρᾶν οὐδὲν κακόν.

σκους κακόν τι ποιῆσαι.

ἀλλ', ὡ Ζεῦ Ζεῦ, μέγα βροντήσας
ἢ με ποίησον καπνὸν ἔξαιφνης,

ἢ Προξενίδην, ἢ τὸν Σέλλου

τοῦτον τὸν ψευδαμάμαξυν.

τόλμησον, ἄναξ, χαρίσασθαι μοι,
πάθος οἰκτείρας·

ἢ με κεραυνῷ διατινθαλέω

σπόδισον ταχέως·

καπτεῖτ' ἀνελών μ' ἀποφυσήσας

εἰς ὁξάλμην ἔμβαλε θερμήν·

ἢ δῆτα λίθον με ποίησον ἐφ' οὐ

τὰς χοιρίνας ἀριθμοῦσιν.

323 ἀλλ' ὡ Ζεῦ, κ.τ.λ.] These wishes are in a sort of half-tragic style. Cf Aesch. *Prom.* *Vinc.* 1043—1053: which passage Aristophanes possibly had in his mind here. The metre (anapaestic) is the same.

μέγα βροντήσας.] Vulg. *μέγα βρόντα*, which Meineke reads as one word, Hirschig as imperative, following it by *κάμε π*. It seems well to commence the anapaestic system with ἀλλ' ὡ Ζεῦ, and therefore Dindorf's text is preferable, for the paroemiac verse should not be at the beginning.

325 Προξενίδην.] Having spoken of smoke, he adds these as beggarly braggarts (*πτωχαλαζόνας*), called ‘smokes,’ Proxenides, and Aeschines, son of Sellus. Schol. Cf. *Av.* 1126, *Προξενίδης ὁ κομπασεύς*, and below, v. 457.

326. ψευδαμάμαξυν.] The *ἀμάξις* is a kind of vine, whose wood crackles loud in the fire. Hence the whole word means that Aeschines is false and noisy. Schol. *ψευδατράφαξις* in *Eg.* 630 is a similar compound, used also metaphorically.

327 τόλμησον χαρίσασθαι.] ‘Bring thy heart to grant me the boon.’ ‘*Id est χαρίσαι*,’ Brunck, from which note not much is gained.

325

330

More to the point is Bergler's quotation from Soph. *Trach.* 1070, *ὦ τέκνοι, τόλμησον, οἰκτείρόν τέ με, τολμᾶν, τλήματι, τλήμων* express ‘endurance’ of various kinds, from boldness and hardihood’ to ‘patience and misery.’

328 κεραυνῷ.] Cf. Soph. *Trach.* 1087, *ἐνσείσον, ὄναξ, ἐγκατάσκηψον βέλος, πάτερ, κεραυνοῦ*.

329 διατινθαλέω]διαπύρω Ηεγενής. Suidas quotes *τινθαλέοισι κατικηναντο λοετροῖς*. And *ποτῷ τινθαλέῳ* occurs in Nicand. *Alexipharm.* 445. Hence it seems used of hot liquid: and the thunderbolt may be conceived of as liquid fire.

330 ἀποφυσήσας.] Men blow off the ashes of fish baked on the coals. Schol. The word *σπόδισον* suggests this culinary metaphor, which is rather a coming down after the tragic style of the preceding lines.

332 λίθον, κ.τ.λ.] ‘Or turn me to stone—so it be that whereon they count the voting-shells.’ For *χοιρίνας* cf. *Eg.* 1332. The prayer that he might be turned to stone suggests Niobe: and it is possible that this may have reference to some play of that name. We know that there was a *Niobe* of Aeschylus, and also one of Sophocles. Cf. v. 580.

ΧΟΡΟΣ

τις γάρ ἐσθ' ὁ ταῦτα σ' εἴργων
κάποκλείων τὰς θύρας; λέ-
ξον· πρὸς εὔνους γάρ φράσεις.

335

ΦΙΛΟΚΛΕΩΝ

ούμὸς νίός. ἀλλὰ μὴ βοᾶτε· καὶ γὰρ τυγχάνει
οὐτοσὶ πρόσθεν καθεύδων. ἀλλ' ὑφεσθε τοῦ τόνου.

ΧΟΡΟΣ

τοῦ δὲ ἔφεξιν, ὡς μάταιε, ταῦτα δρᾶν σε βούλεται;
ἢ τίνα πρόφασιν ἔχων;

ΦΙΛΟΚΛΕΩΝ

οὐκ ἐᾶ μ', ὥνδρες, δικάζειν οὐδὲ δρᾶν οὐδὲν κακὸν, 340
ἀλλά μ' εὐωχεῖν ἔτοιμός ἐστ'. ἐγὼ δὲ οὐ βούλομαι.

ΧΟΡΟΣ

τοῦτ' ἐτόλμησ' ὁ μιαρὸς χα-
νεῖν ὁ Δημολογοκλέων ὅδ,

335 πρὸς εὔνους γ. φ.] The chorus sympathize with him in his prison, much as the ocean nymphs do with Prometheus in his strait. Cf. Aesch. *Prom.* *Vinc.* 128, &c.

337 τόνου.] Met. from ships, says the Scholiast: *i.e.* from their ropes. It might be from stringed instruments: ‘loosen the tension,’ and so ‘lower the tone.’ There is the same doubt as to the metaphor in *Eg.* 532. Herodotus uses the word of the tension of the ropes in the bridge across the Hellespont, VII. 36.

338 ἔφεξιν.] For the accusative see note on *Eg.* 783. For the sense, *τίνος ἔνεκεν* (Schol. R.) is the best Greek comment. *ἔφεξις* should be taken in the sense of ‘aim, intent,’ from *ἐπέχειν*, in such uses as *ἐπέχειν τέξον*, *ἐπέχειν τὸν νοῦν*. ‘With what aim, aiming at what, does he wish, &c.’ It is generally interpreted as =πρόφασις=ἐπισχεσῆ (Hom. *Odyss.* φ. 71), ‘grounds,’ ‘something to rest upon.’ The gloss of Hesychius

χάριν, ἔνεκα, ἐποχὴν, πρόφασιν, is not decisive against the sense of ‘final aim;’ and we get thus some distinction between *ἔφεξις* and *πρόφασις* in our text. ‘What is his aim in this? What fair grounds has he to go upon?’

339 ἢ τίνα π. ἔ.] This line some would eject. But vv. 334—345=vv. 365—378, and ἢ—ἔχων answers tolerably to ἀλλ’...γνάθον, if we take Meineke’s ἢ τίνα for τίνα.

342 Δημολογοκλέων.] ‘Quasi sui oblitus hoc dicit chorus.’ Bergl. Dindorf calls this ‘inepta interpretatio.’ But it seems about right. The chorus probably, in their anger, are meant to use a word that shall end like Bdelycleon, the man’s true name, without looking to the force of that termination. They mean δημολόγος in a bad sense, not reflecting that it will apply to their friends more than to their foes. δημοκλονοκλέων or δημογελοκλέων, conj. Reisk. The Scholiast explains by τύραννος καὶ ἀρχοντιῶν.

ὅτι λέγεις τι περὶ τῶν νε-
ῶν ἀληθές. οὐ γὰρ ἂν ποθ'
οὗτος ἀνὴρ τοῦτ' ἐτόλμη-
σεν λέγειν, εἰ
μὴ ξυνωμότης τις ἦν.

343

ἀλλ’ ἐκ τούτων ὥρα τινά σοι ζητεῖν καινὴν ἐπίνοιαν,
ἥτις σε λάθρα τάνδρὸς τουδὶ καταβῆναι δεῦρο ποιήσει.

ΦΙΛΟΚΛΕΩΝ

τίς ἀν οὖν εἴη; ζητεῖθ' ὑμεῖς, ως πᾶν ἀν ἔγωγε ποιοίην·
εὗτα κιττῷ διὰ τῶν σανίδων μετὰ χοιρίνης περιελθεῖν.

ΧΟΡΟΣ

ἔστιν ὁπὴ δῆθ' ἥντιν' ἀν ἔνδοθεν οἵος τ' εἴης διορύξαι, 350
εἰτ' ἐκδύναι ράκεσιν κρυφθεὶς, ὕσπερ πολύμητις Ὀδυσσεύς;

ΦΙΛΟΚΛΕΩΝ

πάντα πέφρακται κούκ έστιν ὁπῆς οὐδὲ εἰ σέρφῳ διαδύναι.
ἀλλ’ ἄλλο τι δεῖ ζητεῖν ὑμᾶς· ὁπίαν δὲ οὐκ ἔστι γενέσθαι.

ΧΟΡΟΣ

μέμνησαι δῆθ', ὅτ' ἐπὶ στρατιᾶς κλέψας ποτὲ τοὺς ὁβε-
λίσκους

345 ξυνωμότης.] Cleon is always charging ‘conspiracy’ on his enemies. Cf. *Eg.* 236, 257: and below vv. 483, 488, 495, 507.

349 σανίδων.] τῶν περιεχονσῶν τὰ δνόματα τῶν εἰσαχθησομένων εἰς τὸ δικαστήριον. Schol. He wants to go the round of these notices, that he may know what suits are coming on, and so may come into court prepared for the business he has to do. Some however (with another explanation of the Scholiast) take σανίδων here = δρυφάκτων, the rails or barriers. But cf. below, 848, where the σανίδες and γραφαὶ are brought out together: which makes for the first interpretation.

350 διορύξαι.] Meineke’s διαλέξαι is from Hesychius: who however when he explains διαλέξαι by διορύξαι may only have been referring to *Lysistr.* 720, διαλέγουσαν τὴν δπήν,

‘widening the hole,’ and may not have meant to imply that the exact infinitive διαλέξαι was in Aristophanes.

351 ράκεσιν, κ.τ.λ.] Cf. Hom. *Od.* δ. 245, σπέρα κάκ’ ἀμφ’ ὕμοισι βαλὼν, οἰκη̄ ἔοικώς, ἀνδρῶν δυσμενέων κατέδυν πόλιν εἰρυάγνιαν, and Eur. *Hec.* 239, οἰσθ’ ἥνικ’ ἥλθες Ἰλίου κατάσκοπος, δυσχλαινίᾳ τ’ ἀμορφος, δυμάτων τ’ δπο φόνου σταλαγμοὶ σὴν κατέσταξον γέννυν. And his later appearance in the beggar character in the *Odyssey* may also be meant.

353 δπίαν.] There is a pun on the double derivation from δπὸς or δπῆ; and possibly (as Florens thinks) an allusion to the sourness of the dicast in δπίας from δπός. He cannot get out through the hole; and he cannot be as sharp and sour as he would fain be with those brought before him.

ἵεις σαυτὸν κατὰ τοῦ τείχους ταχέως, ὅτε Νάξος ἐάλω; 355

ΦΙΛΟΚΛΕΩΝ

οἰδ'. ἀλλὰ τί τοῦτ'; οὐδὲν γὰρ τοῦτ' ἔστιν ἐκείνῳ προσ-
όμοιον.

ἥβων γὰρ κάδυνάμην κλέπτειν, ἵσχυόν τ' αὐτὸς ἐμαυτοῦ,
κούδεις μ' ἐφύλαττ', ἀλλ' ἔξην μοι
φεύγειν ἀδεῶς. νῦν δὲ ξὺν ὅπλοις
ἄνδρες ὄπλιται διαταξάμενοι
κατὰ τὰς διόδους σκοπιωροῦνται,
τὼ δὲ δύ' αὐτῶν ἐπὶ ταῖσι θύραις
ώσπερ με γαλῆν κρέα κλέψασαν
τηροῦσιν ἔχοντ' ὄβελίσκους.

360

ΧΟΡΟΣ

ἀλλὰ καὶ νῦν ἐκπόριζε
μηχανὴν ὅπως τάχισθ'. ἔ-
ως γὰρ, ω̄ μελίττιον.

365

ΦΙΛΟΚΛΕΩΝ

διατραγεῖν τοίνυν κράτιστον ἔστι μοι τὸ δίκτυον.
ἡ δέ μοι Δίκτυννα συγγνώμην ἔχοι τοῦ δικτύου.

ΧΟΡΟΣ

ταῦτα μὲν πρὸς ἄνδρός ἔστ' ἄνοντος ἐς σωτηρίαν.

355 **Νάξος ἐάλω.**] By Cimon (cf. Thuc. I. 98), about fifty years before this play. Cf. v. 283. From such references we may infer the chorus to be old men of about seventy years.

357 **ἴσχυόν τ' αὐτὸς ἐμαυτοῦ.**] Either 'I had my own proper strength,' was not the weakling I now am; or 'was lord of my own limbs and body.' Mitchell. In this latter case *ἴσχυεν* would govern a genitive after the analogy of *ἄρχειν*, *κρατεῖν*, and such verbs. That *ἴσχυον* = *ἴσχυρότερος* *ἥν* (as L. and S. say) is unlikely. Besides, would not *ἴσχυρότερος* *ἥν* *αὐτὸς ἐμαυτοῦ* mean naturally, 'I was stronger than my former self, than I was *before* that

time,' not 'than my present self, than I am *now*'?

363 **γαλῆν.**] Cf. *Pac.* 1151, where the wife is bidden to bring out the meat, *εἴ τι μὴ* *ἔχεγκεν αὐτῶν* *ἡ γαλῆ* *τῆς ἔσπέρας*. For the arrangement *ώσπερ με γαλῆν* cf. *Nub.* 257, *ώσπερ με τὸν Αθάμανθ'* *ὅπως μὴ θύσετε*.

364 **τηροῦσιν ἔχοντ'**.] For dual with plural cf. *Nub.* 1506, *παθόντε... νέρπιζετε*.

368 **Δίκτυννα, κ.τ.λ.**] May the patroness of nets excuse me for tearing this net.

369 **ἄνοντος.**] Cf. Aesch. *Fr.* 145, *οὗτ' ἀν τι θύων οὗτ' ἐπισπένδων* *ἄνοντος*; and Eur. *Andr.* 1132, *ἀλλ' οὐδὲν ήνεν*.

ἀλλ' ἔπαγε τὴν γνάθον.

370

ΦΙΛΟΚΛΕΩΝ

διατέτρωκται τοῦτό γ'. ἀλλὰ μὴ βοᾶτε μηδαμῶς,
ἀλλὰ τηρώμεσθ' ὅπως μὴ Βδελυκλέων αἰσθήσεται.

ΧΟΡΟΣ

μηδὲν, ὡς τᾶν, δέδιθι. μηδέν·
ώς ἐγὼ τοῦτόν γ', ἐὰν γρύ-
ξῃ τι, ποιήσω δακεῖν τὴν
καρδίαν καὶ τὸν περὶ ψυ-
χῆς δρόμον δραμεῖν, ἵν' εἰδῆ
μὴ πατεῖν τὰ
τῶν θεῶν ψηφίσματα.

375

ἀλλ' ἔξαψας διὰ τῆς θυρίδος τὸ καλώδιον εἴτα καθίμα
δήσας σαυτὸν καὶ τὴν ψυχὴν ἐμπλησάμενος Διοπείθους. 380

ΦΙΛΟΚΛΕΩΝ

ἄγε νυν, ἦν αἰσθομένω τούτῳ ζητῆτόν μ' ἐσκαλαμᾶσθαι
κάνασπαστον ποιεῖν εἴσω, τί ποιήσετε; φράζετε νυνί.

ΧΟΡΟΣ

ἀμυνοῦμέν σοι τὸν πρινώδη θυμὸν ἄπαντες καλέσαντες,
ὡστ' οὐ δυνατόν σ' εἴργειν ἔσται· τοιαῦτα ποιήσομεν ἡμεῖς.

374 δακεῖν τ. κ.] ‘To gnaw his heart’ in vexation. Cf. *Nub.* 1369.

378 τῶν θεῶν.] Vulg. *taūn θeān*; which would mean Ceres and Proserpine. *ψηφίσματα* seems by way of surprise for *μυστήρια*. The Scholiast has the dual. Meineke, Cobet, and some others *τῶν θεῶν*. Probably whether dual or plural be in the text, Ceres and Proserpine are specially meant. Schömann (*De Com. Ath.* p. 249) says, ‘τὰ τῶν θεῶν ψηφίσματα dicit facete pro τοὺς τ. θ. νόμους, de pietate erga parentes, quae ideo earum dearum Cereris atque Proserpinae, lex dici poterat, quoniam omnem in vita et moribus iis acceptam referebant, mysteriaque iis etiam in hujus rei memoriam celebrabant.’

380 Διοπείθους.] The Scholiast

on *Av.* 989, ὁ μέγας Διοπείθης, quotes from Phrynicus ἀνὴρ χορεύει, καὶ τὰ τοῦ θεοῦ καλά. βούλει Διοπείθη μεταδράμω καὶ τύμπανα; and from Amipsias Διοπείθει τῷ παραμαινομένῳ. Hence it is plain that *ψυχὴν* ἐμπλ. Δ. means ‘having filled your soul with raging fury.’ Cf. *Ach.* 484, *καταπιὼν Εύριπιδην*. The Scholiast further says that Diopithes was an orator; and in the *Knights* (v. 1085) he, or a namesake, is spoken of as maimed (*κυλλὸς*), or as bribed.

381 ἐσκαλαμᾶσθαι.] Below, at v. 609, ἐκκαλαμᾶται is used, but not so literally. ‘arundo’ in Latin bears the same sense as κάλαμος in this use.

383 πρινώδη.] Cf. *Ach.* 180, στυπτοὶ γέροντες, πρίνινοι, ἀτεράμονες.

ΦΙΛΟΚΛΕΩΝ

δράσω τοίνυν ὑμῖν πίσυνος· καὶ μανθάνετ· ἦν τι πάθω
 ,γὼ,
 ἀνελόντες καὶ κατακλαύσαντες θεῦναι μ' ὑπὸ τοῖσι δρυ-
 φάκτοις.
385

ΧΟΡΟΣ

οὐδὲν πείσει· μηδὲν δείσης. ἀλλ', ὡ βέλτιστε, καθίει
 σαυτὸν θαρρῶν κάπευξάμενος τοῖσι πατρῷοισι θεοῖσιν.

ΦΙΛΟΚΛΕΩΝ

ὦ Λύκε δέσποτα, γείτων ἥρως· σὺ γὰρ οἰσπερ ἐγὼ κε-
 χάρησαι,
 τοῖς δακρύοισιν τῶν φευγόντων ἀεὶ καὶ τοῖς ὄλοφυρμοῖς· 390
 ὥκησας γοῦν ἐπίτηδες ἵων ἐνταῦθ', ἵνα ταῦτ' ἀκροῶ,
 κάβουληθης μόνος ἥρωών παρὰ τὸν κλάοντα καθῆσθαι.
 ἐλέησον καὶ σῶσον νυνὶ τὸν σαυτοῦ πλησιόχωρον·
 κού μή ποτέ σου παρὰ τὰς κάννας οὐρήσω μηδ' ἀποπάρδω.

ΒΔΕΛΤΚΛΕΩΝ

οὗτος, ἐγείρου.

ΣΩΣΙΑΣ

τί τὸ πρᾶγμ;
 ;

386 δρυφάκτοις.] Even in death he would be in the court. Cf. *Eg.* 675 for δρύφακτοι.

387 οὐδέν πείσει.] ‘You’ll come to no harm=you’ll not die.’ *Ἔν τι πάθω* ,γὼ above is the common euphemism, ‘If anything should happen to me’=‘If I should die.’

389 Δύκε.] The hero Lycus, son of Pandion, had a statue close to the court, and appears to have been a patron of the courts generally. Cf. below, v. 819. Also Pollux names a special court as τὸ ἐπὶ Λύκῳ δικαστήριον.

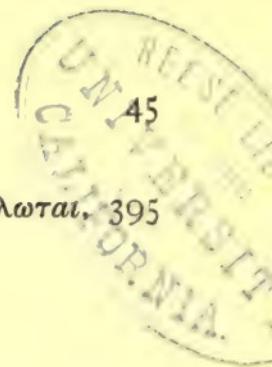
390 τοῖς δακρύοισιν, κ.τ.λ.] Generally tears and wailings were thought out of place and displeas-

ing at shrines and temples: but Lycus, he argues, must delight in such, as he has settled himself there.

394 κάννας.] ‘reed-mats,’ ψιάθοις. Schol. Others think it simply means ‘a wattled fence.’ And a protecting enclosure round the statue of Lycus, whether of mats hung up, or of lattice work, seems to suit the passage.

395—470. Bdelycleon discovers his father escaping, raises the alarm, and they keep him back. The Chorus come to his rescue; Bdelycleon summons more slaves; and, after a scuffle, the Chorus are beaten back, exclaiming loudly at the conspiracy and tyranny.

ΣΦΗΚΕΣ.



ΒΔΕΛΤΚΛΕΩΝ

ὅσπερ φωνή μέ τις ἐγκεκυκλωταί, 395

ΣΩΣΙΑΣ

μῶν ὁ γέρων πη διαδύεται αὐ;

ΒΔΕΛΤΚΛΕΩΝ

μὰ Δἰ' οὐ δῆτ', ἀλλὰ καθιμᾶ

αὗτὸν δήσας.

ΣΩΣΙΑΣ

ὦ μιαρώτατε, τί ποιεῖς; οὐ μὴ καταβήσει;

ΒΔΕΛΤΚΛΕΩΝ

ἀνάβαιν' ἀνύσας κατὰ τὴν ἑτέραν καὶ ταισιν φυλλάσι παῖς,
ἥν πως πρύμνην ἀνακρούσηται πληγεὶς ταῖς εἰρεσιώναις.

ΦΙΛΟΚΛΕΩΝ

οὐ ἔντλλήψεσθ' ὅπόσοισι δίκαι τῆτες μέλλουσιν ἔσεσθαι, 400
ὦ Σμικυθίων καὶ Τισιάδη καὶ Χρήμων καὶ Φερέδειπνε;
πότε δ', εἰ μὴ νῦν, ἐπαρήξετέ μοι, πρίν μ' εἴσω μᾶλλον
ἄγεσθαι;

ΧΟΡΟΣ

εἰπέ μοι, τί μέλλομεν κινεῖν ἐκείνην τὴν χολὴν,
ἥνπερ, ήνίκ' ἄν τις ήμῶν ὀργίσῃ τὴν σφηκιάν;
νῦν ἐκεῖνο νῦν ἐκεῖνο

405

395 ἐγκεκύκλωται.] Rather a curious use of this verb. Euripides uses it of the ether, *τοῦ χθονὸς ἐγκυκλουμένου αἰθέρος*. *Bacch.* 292. Perhaps Aristophanes took it from some poet, Euripides or another, who had spoken of ‘a circum-ambient voice.’

396 διαδύεται αὐ.] Dindorf adds the *αὐ* for the metre. Brunck added *οὐ* before *μὰ Δἰ'*. Porson reads *διαδύεται* for *διαδύεται*: this last Meineke and Hirschig admit.

397 μιαρώτατε, τί ποιεῖς;] μιάρ'
ἀνδρῶν, Porson, to avoid the sequence of anapaest after dactyl. It is a nice point to settle whether such a sequence was so utterly in-

admissible to an Athenian that we are justified in leaving MSS. in order to avoid it. Cf. notes on *Nub.* 663 and 1407.

398 ἑτέραν.] Sc. θυρίδα. Philocleon was getting down from a window.

399 εἰρεσιώναις.] For these cf. Scholiast on *Eg.* 729.

400—403. He calls on several of his fellow dicasts by name. The names Τισιάδης, from *τίσασθαι*, and Φερέδειπνος (v. 311, *δποθεν τὸ δεῖπνον ἔσται*) are significant.

403, 4 τί μελλομεν.] ‘Why do we delay to rouse, &c.’ After *ἥνπερ* supply *κινοῦμεν*.

405—414. These lines probably

τοῦξύθυμον, ὡς κολαζό-
μεσθα, κέντρον ἐντέτατ' ὁξύ.

ἀλλὰ θαιμάτια βαλόντες ὡς τάχιστα, παιδία,
θεῖτε καὶ βοᾶτε, καὶ Κλέωνι ταῦτ' ἀγγέλλετε,
καὶ κελεύετ' αὐτὸν ἥκειν
ὡς ἐπ' ἄνδρα μισόπολιν
ὄντα κάπολον μενον, ὅτι
τόνδε λόγον ἐσφέρει,
[ὡς χρῆ] μὴ δικάζειν δίκας.

410

ΒΔΕΛΤΚΛΕΩΝ

ἄγαθοὶ, τὸ πρᾶγμ' ἀκούσατ', ἀλλὰ μὴ κεκράγετε.

415

ΧΟΡΟΣ

νὴ Διὶ ἐς τὸν οὐρανόν γ'. ὡς τοῦδ' ἔγώ οὐ μεθήσομαι.

ought to correspond metrically to vv. 463—470: but they do not do so exactly, and it is hardly safe to alter the text to produce a strict agreement.

406 κολαζόμεσθα.] Cf. Plat. *Prot.* 324 C, *τιμωροῦνται καὶ κολάζονται*. A rare use of the middle form in the present, though in the future tense the middle is the proper Attic form. Cf. above, v. 244.

407 ἐντέτατ' ὁξύ.] This does not content Dindorf, but as the anti-strophic verse is also uncertain, he offers no correction. Hermann reads ἐντέταται ὁξύ. Meineke makes this agree with v. 465, by ἐντετάμεθ' ὁξύ here and ἐλάμβαν' ὑπιουσα there.

414 ὡς χρῆ.] Most editors throw these words out; and so the verse would answer to αὐτὸς ἄρχων μένος.

415 ὄγαθοι, κ.τ.λ.] This scene between Bdelycleon and the enraged Chorus is rather like that between Dicaeopolis and the Acharnian colliers, *Ach.* 284, &c.

416 ὡς τοῦδ' ἔγώ οὐ μεθήσομαι.] Whether this be given to Bdelycleon, or to the Chorus (and it will make tolerable sense either way, though perhaps the actual holder

is more correctly said ‘to loose his hold of,’ than is he who will not give up his attempt to seize a person), it seems certain that τοῦδε for τόνδε is a proper correction. Dawes pointed out that μεθίεναι, ‘to set loose, send from you,’ governed the accusative—μεθίεσθαι, ‘to loose oneself from, let go one’s hold of,’ a genitive. The passages which some have brought to support the accus. after μεθίεσθαι are: Soph. *El.* 1277, μὴ μ' ἀποστερήσης τῶν σῶν προσώπων ἡδονὰν μεθέσθαι. Eur. *Med.* 736, τούτοις...ἄγονσι οὐ μεθεῖ ἀνέκα γαλα ἐμέ. In neither of these passages is the accusative governed by the verb in question (see Elmsley and Porson on the *Medea*, and Jebb on the *Electra*). Brunck also brings Eur. *Iph. in Aul.* 309, ἀφει δὲ τὴνδ' ἐμοι. ME. οὐκ ἀν μεθείμην; which proves nothing; and Eur. *Phoen.* 519, where no doubt ἐκείνου should be read for ἐκεῦνον. The principle of Dawes’ rule is so plain, that a few copyists’ errors need not weigh against it.

ἔγώ οὐ.] Cf. *Nub.* 901, ἔγώ αὐτά: which Dindorf there writes in one word, as by crasis. Editors have not been thoroughly consistent in

ταῦτα δῆτ' οὐδεινὰ καὶ τυραννίς ἐστιν ἐμφανῆς;
ῳ πόλις καὶ Θεώρου θεοισεχθρία,
καὶ τις ἄλλος προέστηκεν ὑμῶν κόλαξ.

ΞΑΝΘΙΑΣ

‘Ηράκλεις, καὶ κέντρος ἔχοντιν. οὐχ ὄρὰς, ὡς δέσποτα; 420
ΒΔΕΛΤΚΑΛΕΩΝ

οἵ γ' ἀπώλεσαν Φίλιππον ἐν δίκῃ τὸν Γοργίου.

ΧΟΡΟΣ

καὶ σέ γ' αὐθις ἔξολοῦμεν· ἀλλ' ἅπας ἐπίστρεφε
δεῦρο κάξείρας τὸ κέντρον εἰτ' ἐπ' αὐτὸν ἔεσο,
ξυσταλεὶς, εὔτακτος, ὄργης καὶ μένους ἐμπλήμενος,
οἷς ἀν εὖ εἶδῃ τὸ λοιπὸν σμῆνος οἶον ὥργιστεν.

425

ΞΑΝΘΙΑΣ

τοῦτο μέντοι δεινὸν ἥδη νὴ Δί', εἰ μαχούμεθα·
ὡς ἔγωγ' αὐτῶν ὄρῶν δέδοικα τὰς ἐγκεντρίδας.

ΧΟΡΟΣ

ἀλλ' ἀφίει τὸν ἄνδρον· εἰ δὲ μὴ, φήμ' ἔγω

their manner of writing such combinations of vowel sounds: and possibly the original writers were no more so; a rigid uniformity in orthography being a modern refinement.

418 θεοισεχθρία.] The reproachful expression, θεοῖς ἔχθρος, had almost come to be considered one adjective; and from it was formed a noun in -ία. Other readings are θεοεχθρία, θεοεχθρία, but they do not seem so good; nor do they appear to suit the metre. The lines are composed of four cretics.

421 ἐν δίκῃ.] ἀντὶ τοῦ δικάζοντες. Schol. The prevailing sense of ἐν δίκῃ in Aristophanes (as elsewhere) is ‘justly.’ Cf. *Eq.* 257, ἐν δίκῃ γ’, ἐπει τὰ κοινὰ πρὶν λαχέν κατεσθίεις. And it is not quite certain that here, if the Philippus mentioned was, as the Scholiast says, a traitor and barbarian, Bdelycleon may not

mean to hint that his judicial punishment served him right. When this man was condemned does not appear. A passage in *The Birds* (v. 1700), βάρβαροι δέ εἰσιν γένος, Γοργίαι τε καὶ Φίλιπποι, apparently refers to the same person.

422 αὐθις.] ‘In another trial, as a second instance.’ Holden reads αὐτοῖς, which Meineke adopts.

423 ὕεσο ξυσταλεὶς.] Cf. *Ecccl.* 93, ξυστειλάμεναι θαιμάτια, and 486, πρὸς ταῦτα συστέλλον σεαυτήν. Not very unlike this use, though more specially nautical, is *Eq.* 432, ἔγω δὲ συστείλας γε τοὺς ἄλλαντας εἰτ' ἀφήσω κατὰ κῦμ' ἐμαυτὸν οὐριον κλάειν σε μακρὰ κελεύσας.

424 ἐμπλήμενος.] For the form cf. *Ecccl.* 51, τριχίδων ἐμπλήμενος..

428. The metre is the same as that of 418, 419, each line being composed of four cretics. In v. 425 -νας μακαρί- is an equivalent for a

τὰς χεῖωνας μακαριεῖν σε τοῦ δέρματος.

ΦΙΛΟΚΛΕΩΝ

εἰά νυν, ὡς ξυνδικασταὶ, σφῆκες ὀξυκάρδιοι,
οἱ μὲν ἐς τὸν πρωκτὸν αὐτῶν ἐσπέτεσθ' ὥργισμένοι,
οἱ δὲ τῷ φθαλμῷ 'ν κύκλῳ κεντεῖτε καὶ τοὺς δακτύλους.

ΒΔΕΛΤΚΛΕΩΝ

ὦ Μίδα καὶ Φρὺξ βοήθει δεῦρο καὶ Μασυντία,
καὶ λάβεσθε τουτοὺς καὶ μὴ μεθῆσθε μηδενί·
εἰ δὲ μὴ, 'ν πέδαις παχείαις οὐδὲν ἀριστήσετε.
ὡς ἔγὼ πολλῶν ἀκοίσας οἶδα θρίων τὸν ψόφον.

ΧΟΡΟΣ

εἰ δὲ μὴ τοῦτον μεθῆσεις, ἐν τί σοι παγήσεται.

ΦΙΛΟΚΛΕΩΝ

ὦ Κέκροψ ἥρως ἄναξ, τὰ πρὸς ποδῶν Δρακοντίδη,

cretic in time, two short syllables being in place of one long.

429 **χελώνας**, κ.τ.λ.] This prophecy is fulfilled later on in the play, when Xanthias comes in (at v. 1292) exclaiming, *ἴω χελῶνας μακάριαι τοῦ δέρματος*, after being beaten by his master.

432 **τῷ φθαλμῷ 'ν.]** Cf. *Nub.* 943, *τῷ φθαλμῷ κεντούμενος ὕσπερ ὑπὸ ἀνθρηγῶν...ἀπολεῖται*. Elmsley's *'ν κύκλῳ* for *κύκλῳ* seems worthy of acceptance, because MS. Rav. has *τῷ φθαλμῷ*: otherwise the simple dative *κύκλῳ* might be confirmed by many examples, and would be satisfactory.

433 **Μίδα.**] Midas, Phryx, and Masyntias are names of slaves.

435 **εἰ δὲ μὴ.**] 'Else,' if you do not (obey me and not let him go). Instances like this are frequent, where, a prohibition having gone before, we cannot render *εἰ δὲ μὴ* literally without some ambiguity, because of the preceding negative.

οὐδὲν ἀριστήσετε.] Breakfast seems to have been the meal on the absence of which the Greeks

most comment as a hardship. Cf. Theocr. *Idyll.* I. 51, *πρὸν ἡ' κράτιστον ἐπὶ ξηροῦσι καθίζῃ*, where some read *'νάριστον* (*ἀνάριστον*), 'breakfastless,' and the sense comes out much the same with either reading. Cf. also Aesch. *Ag.* 351, *πόνος νήστες πρὸς ἀριστοῖσιν ὃν ἔχει πόλις τάσσει.*

436 **θρίων.**] There was a proverb, πολλῶν ἔγὼ θρίων ψόφους ἀκήκοα. Fig-leaves crackle loudly when burnt: hence the proverb, of empty and noisy threats. Schol.

437 **τοῦτον μεθῆσεις.**] See above, at v. 416, for *μεθεῖναι* and *μεθέσθαι*.

ἐν τί σοι.] For the tmesis cf. *Nub.* 792, *ἀπὸ γάρ δοῦμαί. Ach.* 295, *κατά σε χώσομεν*.

438 **Δρακοντίδη.**] The fable of Cecrops' serpent shape below is found in Ov. *Met.* 255, and elsewhere. But Richter explains *Δρακ.* differently: 'the poet compares the oft invoked god to the oft accused Dracontides,' for whom cf. v. 157. But the older explanation seems the better; and the reference to Dracontides very doubtful.

περιορᾶς οὔτω μ' ὑπ' ἀνδρῶν βαρβάρων χειρούμενον,
οὓς ἐγὼ δίδαξα κλάειν τέτταρ' ἐς τὴν χοίνικα;

440

ΧΟΡΟΣ

εἴτα δῆτ' οὐ πόλλ' ἔνεστι δεινὰ τῷ γήρᾳ κακά;
δηλαδή· καὶ νῦν γε τούτῳ τὸν παλαιὸν δεσπότην
πρὸς βλαν χειροῦσιν, οὐδὲν τῶν πάλαι μεμνημένοι
διφθερῶν κάξωμιδων, ἃς οὗτοις αὐτοῖς ἡμπόλα,
καὶ κυνᾶς· καὶ τοὺς πόδας χειμῶνος ὅντος ὠφέλει, 445
ώστε μὴ ριγῶν ἐκάστοτε· ἀλλὰ τούτοις γ' οὐκ ἔνι
οὐδὲν ἐν ὄφθαλμοῖσιν αἰδὼς τῶν παλαιῶν ἐμβάδων.

ΦΙΛΟΚΛΕΩΝ

οὐκ ἀφήσεις οὐδὲ νυνί μ', ὡς κάκιστον θηρίον;
οὐδὲ ἀναμνησθεὶς ὅθ' εὑρῶν τοὺς βότρυς κλέπτοντά σε
προσαγαγὼν πρὸς τὴν ἐλάαν ἐξέδειρ' εὖ κάνδρικῶς, 450
ώστε σε ζηλωτὸν εἶναι, σὺ δ' ἀχάριστος ἥσθ' ἄρα.
ἀλλ' ἄνες με καὶ σὺ καὶ σὺ, πρὶν τὸν υἱὸν ἐκδραμεῖν.

ΧΟΡΟΣ

ἀλλὰ τούτων μὲν τάχ' ἡμῖν δώσετον καλὴν δίκην,
οὐκέτ' ἐς μακρὰν, ἵν' εἰδῆθ' οἶόν ἐστ' ἀνδρῶν τρόπος

439 **βαρβάρων.**] He calls to the national hero to aid him against the foreign slaves, Mida, Phryx, and the rest.

440 **κλάειν τέτταρ' ἐς τὴν χοίνικα.**] ‘To weep four times to the choenix,’ that is, while kneading four loaves to the choenix of flour, which the Scholiast says was the regular proportion. The slave worked at kneading four loaves to the choenix, bemoaning his hard labour the while with a gush of tears for each loaf. But *χοίνιξ* also means a kind of stocks, cf. *Plut.* 276, *τὰς χοίνικας καὶ τὰς πέδας ποθοῦσαν*. A pun on the two senses may possibly be intended; but the exact meaning of ‘weeping four times (when put) into the stocks’ is not clear. With *κλάειν, τέτταρα*, *Ach.* 2, *ἥσθη τέτταρα*, may be compared.

442 **δηλαδή.]** Cobet’s δῆλα δ’, εἰ καὶ νῦν γε (accepted by Meineke),

if not necessary, is very neat.

443 **οὐδὲν κ.τ.λ.]** The Chorus upbraid the slaves with want of gratitude for clothes given to them. Their master afterwards reckons even the beatings that they got as grounds for gratitude.

444 **κάξωμιδων.]** Ιμάτια δουλικὰ καὶ ἑτερομάσχαλα. Schol.

445 **πόδας ὠφέλει.]** Cf. *Eg.* 874, *εὐνόστατον τε τῇ πόδει καὶ τοῖσι δακτύλοισιν*, of the sausage-seller, after his gift to Demus of a pair of shoes.

450 **προσαγαγὼν κ.τ.λ.]** The culprit was tied up to an olive-tree, and received such a thrashing as any one might envy. *εὖ κάνδρικῶς* occurs in the same collocation in *Eg.* 379.

451 **ἀχάριστος ἥσθ' ἄρα.]** ‘You *after all* were thankless?’ I was not earning the gratitude I had a right to expect, and thought at the time I should get.

δέξυθύμων καὶ δικαίων καὶ βλεπόντων κάρδαμα.

455

ΒΔΕΛΤΚΛΕΩΝ

παῖς παῖ, ὡς Ξανθία, τοὺς σφῆκας ἀπὸ τῆς οἰκίας.

ΞΑΝΘΙΑΣ

ἀλλὰ δρῶ τοῦτο· ἀλλὰ καὶ σὺ τῦφε πολλῷ τῷ καπνῷ.

ΣΩΣΙΑΣ

οὐχὶ σοῦσθ; οὐκ ἔστι κόρακας; οὐκ ἄπιτε; παῖς τῷ ξύλῳ.

ΞΑΝΘΙΑΣ

καὶ σὺ προσθεὶς Αἰσχύνην ἔντυφε τὸν Σελλαρτίου.

ἄρο ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσειν τῷ χρόνῳ.

460

ΒΔΕΛΤΚΛΕΩΝ

ἀλλὰ μα Δί' οὐ ρᾳδίως οὕτως ἀν αὐτοὺς διέφυγες,
εἴπερ ἔτυχον τῶν μελῶν τῶν Φιλοκλέους βεβρωκότες.

ΧΟΡΟΣ

ἀρα δῆτ' οὐκ αὐτὰ δῆλα
τοῖς πένησιν, ἡ τυραννὶς
ώς λάθρα μ' ἐλάμβαν' ὑπιοῦσα;

465

455 βλεπόντων κάρδαμα.] So νάπιν βλέπειν, πυρρίχην βλέπειν (*Av.* 1169), ναύφρακτον βλέπειν (*Ach.* 95), &c.

456. Bdelycleon has been away for a short time, and now comes out again, encouraging the slaves to drive away the assailants.

457 ἀλλὰ καὶ σὺ.] To Sosias. Meineke arranges the dialogue differently, without Sosias.

458 σοῦσθ'.] Nearly as σοῦσθ above at v. 209. But Aeschylus and Sophocles both use this word of 'haste,' without any notion of driving away: e.g. Aesch. *S. c. Theb.* 31, σοῦσθε σὺν παντευχῇ: and Soph. *Aj.* 1414, σοῦσθω, βάτω.

459 Αἰσχύνην.] The same as the son of Sellus mentioned above at v. 325. He was καπνώδης διὰ τὴν ἀλαζονείαν. Also the Scholiast finds a reference to σέλας, 'blaze,' in the altered name of the man's father (which he spells Σελάρτιος): ὁ γάρ

καπνὸς τοῦ σέλαος γέννημα, 'smoke is born of blazing fire:' and therefore the smoky Aeschines is fitly 'son of Blazius.'

460 δρό ἐμέλλομεν.] Cf. *Ach.* 347, *Nub.* 1301.

462 Φιλοκλέous.] ὡς Φιλοκλέous ἀγροὺς ὄντος ἐν τῇ μελοποιᾳ. εἴπερ τὴν πικρὰν αὐτοῦ ἐλχον, οὐκ ἀν ρᾳδίως αὐτοὺς διέφυγες. Schol. The phrase καταπιὼν Εύριπιδην, *Ach.* 484, expresses the same idea of imbibing a poet's spirit. Cf. also above, v. 380. And Homer's δράκων βεβρωκώς κακὰ φάρμακ' (*Il. x.* 94) may be added in illustration: as the serpent 'got venom from his food, and bitter fury within him,' so were this company to be bitter and keen on Philoclean diet. For Philocles cf. *Thesm.* 168, ταῦτ' ἀρ' ὁ Φιλοκλέης αἰσχρὸς ὡν αἰσχρῶς ποιεῖ.

465 ὡς λάθρα μ' ἐλάμβαν' ὑπιοῦσα.] This line has to agree with v. 407 in metre. MSS. and editors

εἰ σύ γ', ὡς πόνῳ πονηρὲ καὶ κομηταμυνίᾳ,
τῶν νόμων ἡμᾶς ἀπείργεις ὧν ἔθηκεν ἡ πόλις,
οὔτε τιν' ἔχων πρόφασιν
οὔτε λόγουν εὐτράπελον,
αὐτὸς ἄρχων μόνος.

470

ἔσθ' ὅπως ἄνευ μάχης καὶ τῆς κατοξείας βοῆς
ἐς λόγους ἐλθοιμεν ἀλλήλοισι καὶ διαλλαγάς;

ΧΟΡΟΣ

σοὺς λόγους, ὡς μισόδημε καὶ μοναρχίας ἐρῶν,
καὶ ξυνὼν Βρασίδᾳ, καὶ φορῶν κράσπεδα
στεμμάτων, τὴν θ' ὑπήνην ἄκουρον τρέφων;

475

ΒΔΕΛΤΚΛΕΩΝ

νὴ Διὶ ἡ μοι κρεῖττον ἐκστῆναι τὸ παράπαν τοῦ πατρὸς
μᾶλλον ἡ κακοῖς τοσούτοις ναυμαχεῖν ὁσημέραι.

vary in the details: the above is Meineke's. λάθρᾳ γ' ἐλάνθανε, the common reading, seems tautological.

466 πόνῳ πονηρὲ.] Cf. *Lys.* 350, ὡνδρες πόνῳ πονηροί. Such alliterations pleased the Greek ear. Cf. note on *Nub.* 6.

κομηταμυνίᾳ.] κομᾶν = μέγα φρονεῖν: of Amynias we shall have more at v. 1267.

469 εὐτράπελον.] ‘Ready, ingenious,’ and so ‘plausible.’ Possibly the chorus of dicasts would have borne resignedly being tyrannized over, had their enemy defeated them by some dexterous plea, such as they were wont to admire in court. But εὐτράπελος is not always used in a bad sense: cf. *Thuc.* II. 41, where it is Pericles’ boast that to the Athenian beyond all the world it belongs ἐπὶ πλεῖστα εὖη μάλιστ’ εὐτραπέλως τὸ σώμα αὐταρκες παρέχεσθαι.

470—547. Bdelycleon proposes a conference, to settle matters amicably. At first the chorus will have no compromise with conspirators;

but after some talk it is agreed that Philocleon shall advocate the cause of the dicasts, and shew that their life is the most desirable. The chorus encourage him to do his best in their defence.

473 ἐρῶν.] With the vulg. ἐραστὰ this line did not correspond to the trochaic v. 417. Yet, for the sense, ἐραστὰ comes better after μισόδημε, and the correction in these cases to perfect the metrical correspondence is often a doubtful matter.

475 ξυνὼν Βρασίδᾳ.] Cf. *Pac.* 640, φρονοῦ τὰ Βρασίδου. Hems or edgings of wool were worn, says the Scholiast, by the Laconians. The beard and moustache they also allowed to grow in some manner peculiar to themselves. Hence all these particulars denote τὸ λακωνίζειν.

479 κακοῖς τ. ναυμαχεῖν.] ‘Face such a broadside of troubles’ we might say. Naval metaphors are of course rife at Athens.

ΧΟΡΟΣ

οὐδὲ μέν γ' οὐδ' ἐν σελίνῳ σούστιν οὐδ' ἐν πηγάνῳ. 480
 τοῦτο γὰρ παρεμβαλοῦμεν τῶν τριχοινίκων ἐπῶν.
 ἀλλὰ νῦν μὲν οὐδὲν ἀλγεῖς, ἀλλ' ὅταν ξυνήγορος
 ταῦτα ταῦτα σου καταντλῆ καὶ ξυνωμότας καλῇ.

ΒΔΕΛΤΚΑΕΩΝ

ἄρ' ἀν, ὁ πρὸς τῶν θεῶν, ὑμεῖς ἀπαλλαχθεῖτέ μου;
 ἦ δέδοκται σοι δέρεσθαι καὶ δέρειν δι' ἡμέρας. 485

ΧΟΡΟΣ

οὐδέποτέ γ', οὐχ, ἔως ἂν τι μου λοιπὸν ἥ,
 ὅστις ἡμῶν ἐπὶ τυραννίδ' ὥδ' ἐστάλης.

480 **σελίνῳ.**] Parsley and rue were planted as a border to gardens; those who had not advanced beyond them were only at the entrance or threshold: hence ‘you are only at the parsley,’ or ‘not yet at the parsley,’ is a proverb meaning ‘you have only just begun,’ or ‘you have not yet begun.’

481 **τοῦτο γὰρ ... τριχοινίκων ἐπῶν.**] ‘For this three-quart phrase will we throw in,’ i.e. the phrase οὐδὲ μέν γ’...πηγάνῳ. Cf. *Pac.* 521, ρῆμα μυριάμφορον. The expressions in the former verse may have been taken from some bad poet. Archippus the Scholiast thinks is here attacked. *τριχοινίκος* evidently means ‘capacious, big;’ and the chorus are probably led to use their fine phrase by Bdelycleon’s expressions before, *ναυμαχένιν δόσημέραι*, and (perhaps) *ἐκστῆναι τοῦ πατρὸς*. Richter thinks all these may have been phrases used by Archippus. This poet wrote a play called *ὄνον σκλα*, which some think is referred to above at v. 191.

482 **ἀλλ' ὅταν.**] ‘But (you will feel it) when.’

483 **καταντλῆ.**] Cf. *Plat. Rep.* 344 A. *ταῦτα εἰπών ὁ Θρασύμαχος ἐν νῷ εἴλεν αἱτιέναι, ὥσπερ βαλανεὺς ἡμῶν καταντλήσας κατὰ τῶν ὥτων*

ἀθρόον καὶ πολὺν τὸν λόγον.

483 **ξυνωμότας.**] So MS. V; MS. Rav. has an abbreviation which might equally stand for plural or singular. But, on the score of sense, the plural seems better. The orator would use the word in the plural, *ξυνωμόται*, associating Bdelycleon with accomplices; cf. v. 488, *ξυνωμόται*, and *Eg.* 628, *ξυνωμότας λέγων πιθανώταθ'*, in a very similar case.

484 **ἀπαλλαχθεῖτέ μου.**] ‘Will you or won’t you keep clear of me?’ The leading idea of course is that he is to be rid of them rather than they rid of him, though the Greek at first sight looks as if the reverse were the case.

485 **σοι.**] Thus Bergk reads for vulg. *μοι*. The Chorus are addressed in the singular in the person of their leader. δ. *μοι* means ‘is it decreed for me?’ A curious use of the dative after such a verb.

485 **δέρεσθαι καὶ δέρειν.**] Bergler compares *Ran.* 861, *δάκνειν, δάκνεσθαι.*

487 **ὥδ' ἐστάλης.**] The deficient syllable in MSS. before *ἐστάλης* is supplied in various ways. *ἐπὶ τυραννίδι διεστάλης* Bentl. *ὥδ'* is due to Hermann. Either this or Meineke’s *ἔξεστάλης* makes the line agree with v. 429.

ΒΔΕΛΤΚΛΕΩΝ

ώς ἄπανθ' ὑμῶν τυραννίς ἐστι καὶ ξυνωμόται,
 ἦν τε μεῖζον ἦν τ' ἔλαττον πρᾶγμα τις κατηγορῆ,
 ἥς ἐγὼ οὐκ ἤκουσα τοῦνομ' οὐδὲ πεντήκοντ' ἐτῶν· 490
 νῦν δὲ πολλῷ τοῦ ταρίχους ἐστὶν ἀξιωτέρα·
 ὥστε καὶ δὴ τοῦνομ' αὐτῆς ἐν ἀγορᾷ κυλίνδεται.
 ἦν μὲν ὡνήται τις ὁρφῶς, μεμβράδας δὲ μὴ θέλῃ,
 εὐθέως εἴρηχ' ὁ πωλῶν πλησίον τὰς μεμβράδας·
 οὗτος ὁψωνεῦν ἔοιχ' ἄνθρωπος ἐπὶ τυραννίδι. 495
 ἦν δὲ γῆτειον προσαιτῆ ταῖς ἀφύαις ἡδύσματα,
 ἡ λαχανόπωλις παραβλέψασά φησι θατέρῳ·
 εἰπέ μοι, γῆτειον αἰτεῖς πότερον ἐπὶ τυραννίδι;
 ἡ νομίζεις τὰς Ἀθήνας σοὶ φέρειν ἡδύσματα;

488 **τυραννίς.**] The Athenians, remembering the Pisistratids, were ever on their guard against 'tyranny.' The mutilation of the Hermae in Alcibiades' time was thought ἐπὶ ξυνωμοσίᾳ νεωτέρων πραγμάτων καὶ δήμου καταλύσεως γεγενῆσθαι. Thuc. vi. 27. And Demosthenes (*de Syntaxis*, p. 170) rebukes this suspiciousness, giving instances which, though of course not so absurd as those of Aristophanes, are absurd enough.

490 **πεντήκοντ'** ἐτῶν.] Fifty years is put as a round number for a long time. The expulsion of the Pisistratids would be considerably more than fifty years before this play; later disturbances and anti-democratical movements would be less than fifty years ago.

491 **ἀξιωτέρα.**] Cf. *Eg.* 645, 672, for this market sense of *ἀξιος*.

493—5. If any purchaser prefer one kind of anchovy to another, an absurd political charge is made out of it. The ὁρφῶς was the more delicate kind.

496 **ταῖς ἀφύαις ἡδύσματα.**] Various are the readings adopted here: *ταῖς ἀφ.* ἡδύσματα, *ταῖς αφ.* ἡδύσματα, *ταῖς ἀφ.* ἡδύ-

τιά τι, τις ἀφ. ἡδύσματα. The substitution of *τις* for *ταῖς* is to avoid the daçtyl in the fifth place; for which, however, cf. *Ach.* 318, *τὴν κεφαλὴν ἔχων λέγειν*: which some editors alter there. *ταῖς ἀφύαις ἡδύσματα* seems to square best with *Eg.* 678, *ἔπειτα ταῖς ἀφύαις ἐδίδοντο ἡδύσματα*. Of course *τις* is not necessary as subject to *προσαιτῆ*; for the same purchaser may be supposed to go on from the fish stall to the vegetable stall. Indeed, the *πρὸς* in the compound verb rather implies that it is a further demand of the man who has just bought his anchovies.

497 **θατέρῳ.**] *τῷ* ἐτέρῳ ὁρθαλμῷ χαλεπῶς ὑποβλεψαμένη, ὡς οὐκ ἀξιον ἰγούμενη τὸν τυχόντα φαγεῖν γῆτειον. Schol. Leeks were, the herb-seller meant, a dish for a king; it was not for the like of him to be wanting them, or to expect Athens to supply him therewith. Perhaps in the next line *φέρειν* contains a notion of paying as tribute (*φέρον*), and the line might be paraphrased, 'are you a king, and is Athens bound to pay you tribute of leeks to relish your anchovies?'

ΞΑΝΘΙΑΣ

κάμε γ' ή πόρνη χθὲς εἰσελθόντα τῆς μεσημβρίας, 500
ὅτι κελητίσαι 'κέλευον, ὀξυθυμηθεῖσά μοι
ηρετ' εὶ τὴν 'Ιππίου καθίσταμαι τυραννίδα.

ΒΔΕΛΤΚΑΕΩΝ

ταῦτα γαρ τούτοις ἀκούειν ἥδε', εὶ καὶ νῦν ἐγω
τὸν πατέρ' ὅτι βούλομαι τούτων ἀπαλλαχθέντα τῶν
օρθροφοιτοσυκοφαντοδικοταλαιπώρων τρόπων 505
ζῆν βίον γενναῖον ὕσπερ Μόρυχος, αἰτίαν ἔχω
ταῦτα δρᾶν ξυνωμότης ὡν καὶ φρονῶν τυραννικά.

ΦΙΛΟΚΛΕΩΝ

νὴ Δλ' ἐν δίκῃ γ'. ἐγὼ γὰρ οὐδ' ἀν ὄρνιθων γάλα
ἀντὶ τοῦ βίου λάβοιμ' ἀν οὐ με νῦν ἀποστερεῖς·
οὐδὲ χαιρώ βατίσιν οὐδ' ἐγχέλεσιν, ἀλλ' ἥδιον ἀν 510
δικίδιον σμικρὸν φάγοιμ' ἀν ἐν λοπάδι πεπνιγμένον.

502 *'Ιππίου.*] Aristophanes does not fail into the mistake about Hippias, which Thucydides remarks on (I. 20). He mentions Hippias as the tyrant in *Eq.* 447—9, A. τὸν πάππον εἶναι φημι σου τῶν δορυφόρων. K. πολων; φράσον. A. τῶν Βυρσίνης τῆς *'Ιππίου.*

505 ὄρθροφ.] His life was wretched and toilsome (*ταλαιπώρος*), with early rising and trudging to the courts (*օρθροφοιτα*), and with pettifogging and suits (*συκοφαντία, δίκαια*). Mitchell calls him 'a home-forsaker, morning-trudger, a suit and cause-distracted man.' The *ταλαιπώρια* of his present life is contrasted with the joviality of that proposed.

506 *Μόρυχος.*] Of course it is only in irony that Morychus' life is termed *γενναῖος*. For this luxurious gourmand cf. *Ach.* 887, *Pac.* 1008, and below, v. 1142. Bdelycleon had promised *εὐώχλα* to his father, cf. above, v. 341.

508 ὄρνιθων γάλα.] A proverb for the utmost luxury. It is promised as such in *Av.* 733, by the

chorus of birds (who ought to know all about it), and again at v. 1673.

510 *βατίσιν.*] Cf. *Pac.* 810, *βατιδοσκόποι.* Eels (in the next line) were the delight of Morychus, cf. *Ach.* 887, where the Copaic eel is welcomed as *φίλη Μορύχῳ.*

511 πεπνιγμένον.] The operation of *πνίξις* is best described by Herodotus, II. 92, when he is telling how the Egyptians prepare the edible byblus: *οἱ δὲ ἀν καὶ κάρτα βούλωνται χρηστὴν τῇ βύβλῳ χρᾶσθαι, ἐν κλιβάνῳ διαφανεῖ πνίξαντες οὕτω τρώγονται.* It is plain that the operation was performed *without water*, in a close-covered vessel, of earthenware probably, and was nearly what cooks now call 'braising,' and was not 'stewing' or 'seething.' There is also a further metaphorical sense in *πεπνιγμένον*, because, as Bergler says, 'in judiciis innocentes saepe misere vexarentur et paene enecarentur.' The *λοπάς* is the dish in which the meat is served after the cooking: but has not apparently any judicial meaning.

ΒΔΕΛΤΚΛΕΩΝ

νὴ Δι' εἰθίσθης γάρ ἥδεσθαι τοιούτοις πράγμασιν
ἀλλ' ἐὰν συγῶν ἀνάσχῃ καὶ μάθης ἄγῳ λέγω,
ἀναδιδάξειν οἴομαι σ' ὡς παντα ταῦθ' ἀμαρτάνεις.

ΦΙΛΟΚΛΕΩΝ

ἔξιμαρτάνω δικάζων;

ΒΔΕΛΤΚΛΕΩΝ

καταγελώμενος μεν οὖν
οὐκ ἐπαίεις ὑπ' ἀνδρῶν, οὓς σὺ μόνον οὐ προσκυνεῖς.
ἀλλὰ δουλεύων λέληθας.

ΦΙΛΟΚΛΕΩΝ

παῦε δουλείαν λέγων,
ὅστις ἄρχω τῶν ἀπάντων.

ΒΔΕΛΤΚΛΕΩΝ

οὐ σύ γ', ἀλλ' ὑπηρετεῖς
οἰόμενος ἄρχειν ἐπεὶ διδάξον ἡμᾶς, ὡς πάτερ,
ἥτις ἡ τιμή στί σοι καρπουμένω τὴν Ἑλλάδα.

520

ΦΙΛΟΚΛΕΩΝ

πάνυ γε καὶ τούτοισί γ' ἐπιτρέψαι θέλω.

ΒΔΕΛΤΚΛΕΩΝ

καὶ μὴν ἔγω.

ἄφετε νῦν ἅπαντες αὐτόν.

512. It is all habit, says the son; I can easily shew you that you are quite wrong, and are making yourself a miserable slave.

516 **καταγ. μὲν οὖν.**] Nay, to say you are wrong is not enough; you are, though you don't see it, a laughing-stock to the demagogues and orators.

518 **ἄρχω.**] See the passage in *The Knights* (1111—1150), where the Chorus chide Demus for being duped by the orators and demagogues, and he strives to shew that he is not such a fool as he looks.

They allow, however, at the outset ὡς Δῆμε καλὴν γ' ἔχεις ἄρχῆν, δτι πάντες ἀνθρωποι δεδίαστι σ' ὕσπερ ἀνδρά τύραννον.

520 **καρπουμένω.**] What good do you, as a dicast, get (asks the son) from the revenues coming in from Greece? you only have your paltry three-obol piece: the demagogues take the lion's share.

521 **πάνυ γε.**] An assent to διδάξον: 'with all my heart (I will inform you).'

522 **ἄφετε.**] Spoken to the slaves, who were still guarding him.

515



ΦΙΛΟΚΛΕΩΝ

καὶ ξίφος γέ μοι δότε·
ἢν γὰρ ἡττηθῶ λέγων σου, περιπεσοῦμαι τῷ ξίφει.

ΒΔΕΛΤΚΛΕΩΝ

εἰπέ μοι, τί δ' ἢν τὸ δεῖνα τῇ διαιτῃ μὴ 'μμένης;

ΦΙΛΟΚΛΕΩΝ

μηδέποτε πίοιμ' ἄκρατον μισθὸν ἀγαθοῦ δαίμονος.

525

ΧΟΡΟΣ

νῦν δὴ τὸν ἐκ θῆμετέρου
γυμνασίου δεῖ τι λέγειν
καινὸν, ὅπως φανήσει

καὶ ξίφος γέ.] This line is wrongly given to Bdelycleon in some editions. Bergler corrected the arrangement of speakers. Cf. v. 714, where Philocleon has the sword now asked for. And the **καὶ ξίφος γέ μοι δότε**, ‘Ay, and give me a sword,’ plainly shews that it is the beginning of another person’s speech. Philocleon will, in tragic fashion, like Ajax, fall on his sword, if defeated.

524 τὸ δεῖνα.] Cf. *Lys.* 921, **κατοι τὸ δεῖνα ψιλός ἐστ' ἔξιστέα,** 926, **κατοι τὸ δεῖνα προσκεφάλαιον οὐκ ἔχεις.** Also *Pac.* 268, **τὸ δεῖνα γάρ ἀπόλωλ' Ἀθηναίοιν ἀλετρίβανος.** From all these passages it is plain that **τὸ δεῖνα** is used when a speaker, suddenly recollecting something that hinders or affects the matter in hand, cannot at once in his hurry find words for it, but explains his meaning in the following clause. Thus in the *Lysistrata* we might render it: ‘And yet there’s what’s-its-name still wanted—a mat, I mean, must be brought;’ and so too in the other passage. In the *Peace* it is: ‘You don’t bring the pestle? No, for what’s-its-name prevented—I mean, the Athenians’ pestle is dead.’ And so here, ‘And what if what’s-its-name were to happen—

if, I mean, you were not to abide by the arbitration.’ This explanation appears better than that of L. and S., who take **τὸ δεῖνα** to be a vocative of address to the person; an explanation which seems not applicable satisfactorily to any of the Aristophanic passages, and impossible in some. *Lys.* 1168 may be added, and will be found to be like those above quoted.

525 ἄκρατον μισθὸν.] Cf. *Eq.* 85, **ἄκρατον οἶνον ἀγαθοῦ δαίμονος.** The dicast’s mind thinks of ‘wage’ rather than ‘wine.’ I have not hesitated with Meineke to accept **ἄκρατον** for **ἄκράτον**, due to Richter. The confusion of *v* and *v* is frequent in MSS. The converse change from **πεντώβολον** to **πεντωβόλον** is to be accepted in *Eq.* 798. Cf. also *Pac.* 254.

526 νῦν δὴ, κ.τ.λ.] To vv. 526—545 correspond metrically vv. 631—647; but some words have been lost near the end of the antistrophe.

528 φανήσει.] This is to be taken with **μὴ κατὰ τ. ν. τ. λέγεω.** Bdelycleon interrupts to ask for his desk (**κιστην**), that he may take notes: he then says to the chorus, with reference apparently to their words ‘that you may appear’ ‘But what sort of a man will you appear, if

ΒΔΕΛΤΚΛΕΩΝ

ἐνεγκάτω μοι δεῦρο τὴν κίστην τις ὡς τάχιστα.
ἀτὰρ φανεῖ ποῖός τις ὡν, ἦν ταῦτα παρακέλευθ;

530

ΧΟΡΟΣ

μὴ κατὰ τὸν νεανίαν
τόνδε λέγειν. ὅρᾶς γὰρ ὡς
σοὶ μέγας ἔστιν ἀγών
καὶ περὶ τῶν ἀπάντων,
εἴπερ, ὃ μὴ γένοιθ', οὐ-
τός σ' ἐθέλει κρατῆσαι.

535

ΒΔΕΛΤΚΛΕΩΝ

καὶ μὴν ὅσ' ἀν λέξῃ γ' ἀπλῶς μνημόσυνα γράψομαι γώ.

ΦΙΛΟΚΛΕΩΝ

τί γὰρ φάθ' ὑμεῖς, ἦν ὁδί με τῷ λόγῳ κρατήσῃ;

ΧΟΡΟΣ

οὐκέτι πρεσβυτῶν ὄχλος
χρήσιμος ἔστ' οὐδὲ ἀκαρῆ·
σκωπτόμενοι δ' ἀν παισιν ἐν
ταισιν ὁδοῖς ἀπάσταις

540

you urge him on in this way?" meaning probably that the chorus, as well as their champion, will cut a very different figure after the contest from what they expect. Then the chorus, ignoring his interruption, go on with their directions to Philocleon.

532 λέγειν.] Meineke adopts Hirschig's λέγων. ὅπως φανῆσει λέγων, 'that you may appear speaking, be proved to speak,' is perhaps a little better than φ. λέγειν, 'you may appear to speak' but the construction with infinitive seems admissible, and has all the MS. authority.

533, 4 ἀγών...περὶ τῶν ἀπάντων.] A kind of phrase frequent in exhortations, e. g. Thuc. VII. 61, ὁ μὲν ἀγών ὁ μέλλων ἔσται περὶ τε σωτη-ρίας καὶ πατρίδος ἐκδστοις.

535 δ μὴ γένοιθ'.] This refers only to κρατῆσαι, not to the whole phrase, ἐθέλει κρατῆσαι.

537 ὅσ' ἀν λέξῃ γ' ἀπλῶς.] 'Of every word he says.'

541 ἀκαρῆ.] Cf. *An.* 1649, τῶν γὰρ πατρών οὐδὲ ἀκαρῆ μέτεστί σοι. The word is used of time in *Nub.* 496. The singular is found in *Plut.* 244, ἐν ἀκαρεῖ χρόνῳ (or χρόνον). And below, at v. 701, ἀκαρεῖς is read by many editors, as countenanced by Suidas.

542—5. The very *gamins* in the street will mock at us. Street boys seem to have been an institution in all lands. Cf. Horace's 'vellunt tibi barbam lascivi pueri.' Meineke's text has been adopted: for Dindorf's is as far from the MSS. by omission as is Meineke's by the conjectural insertion of παισιν.

θαλλοφόροι καλούμεθ', ἀν-
τωμοσιῶν κελύφη.

ἀλλ' ὡ περὶ τῆς πάσης μέλλων βασιλείας ἀντιλογήσειν
τῆς ἡμετέρας, νυνὶ θαρρῶν πᾶσαν γλώτταν βασάνιζε.

ΦΙΛΟΚΛΕΩΝ

καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς ἀποδεῖξαι
τῆς ἡμετέρας ὡς οὐδεμιᾶς ἥττων ἐστὶν βασιλείας.
τί γὰρ εῦδαιμον καὶ μακαριστὸν μᾶλλον νῦν ἐστὶ δικα-
στοῦ,

ἢ τρυφερώτερον, ἢ δεινότερον ζῶν, καὶ ταῦτα γέροντος;
ὸν πρῶτα μὲν ἔρποντ' ἐξ εὐνῆς τηροῦσ' ἐπὶ τοῖσι δρυφάκτοις
ἄνδρες μεγάλοι καὶ τετραπήγεις· κάπειτ' εὐθὺς προσιόντι
ἐμβάλλει μοι τὴν χεῖρ' ἀπαλήν, τῶν δημοσίων κεκλοφυῖαν·

544 θαλλοφόροι.] Old men were employed to carry branches of olive at the Panathenaic procession, as being useless for any other service. Schol.

545 ἀντωμοσιῶν κελύφη.] For ἀντ. cf. *Dict. Antiq.* p. 55. κελύφη, ‘mere husks, empty shells:’ their kernel, force, and virtue being now gone.

547 βασάνιζε.] ‘Test your full powers of tongue;’ i.e. do all you know in the way of speech.

548–649. Philocleon describes how he is courted and flattered by the powerful, that they may ensure acquittal when brought before him as a dicast: how he receives all kinds of presents and indulgences; how he and his fellows do what they will, and give account to none: how he is quite worshipped and petted at his own home, and is a very Zeus to the multitude. When he has ended this speech, during which Bdelycleon takes a few notes, and throws in a few remarks, the Chorus, and Philocleon himself, think that the day is won.

548 βαλβίδων.] A favourite metaphor. Cf. *Eg.* 1159, ἅφες ἀπὸ βαλβίδων ἐμέ τε καὶ τοντού: also *Lys.* 1000, ἀπὸ μιᾶς ὑσπλαγχδος.

551 τρυφερώτερον.] ‘Better found in all luxuries, means of gratifying appetite, &c.’ The Scholiast’s τρυφῆς δέδμενον is a curious mistake. The word is illustrated in detail in vv. 607–619.

δεινότερον.] ‘More feared.’ Cf. vv. 622–630. The more frequent sense perhaps of δεινὸς in Attic Greek, when used of persons, is ‘clever, cunning:’ but the context is decisive for the other meaning here. δεινὸς is first ‘fearful,’ then by easy transition ‘wonderful;’ then, of persons, such fear or wonder at them is grounded on their possession of great powers, especially knowledge or cunning.

κ. τ. γέροντος.] ‘Even though he be old,’ and the old (as the Scholiast notes) are generally incapable of pleasure, and weak.

553 τετραπήγεις.] Used by way of praise in *Ran.* 1014, γενναῖος καὶ τετραπήγεις: here rather of great hulking fellows, who have to cringe to the (probably) insignificant-looking little judge. In *Theocr.* *Id.* xv. 17, ἀνὴρ τρισκαιδεχάπηχος is contemptuous. Persius’ ‘Fulfennius ingens’ (*Sat.* v. 190) is of this six-foot type.

554 τὴν χεῖρ' ἀπαλήν.] Meineke

ικετείουσίν θ' ὑποκύπτοντες, τὴν φωνὴν οἰκτροχοοῦντες· 555
οἰκτειρόν μ', ὁ πάτερ, αἴτοῦμαί σ', εὶς καύτὸς πώποθ' ὑφεῖλον
ἀρχὴν ἄρξας ἡ̄ πὶ στρατιᾶς τοῖς ξυσσίτοις ἀγοράζων·
ὅς ἔμ' οὐδὲ ἀν ζῶντ' ἥδειν, εἰς μὴ διὰ τὴν προτέραν ἀπόφυξιν.

ΒΔΕΑΤΚΛΕΩΝ

τουτὶ περὶ τῶν ἀντιβολούντων ἔστω τὸ μημόσυνόν μοι.

ΦΙΛΟΚΛΕΩΝ

εἰτ' εἰσελθὼν ἀντιβοληθεὶς καὶ τὴν ὄργην ἀπομορχθεὶς, 560
ἔνδον τούτων ὡν ἀν φάσκω πάντων οὐδὲν πεποίηκα,
ἀλλ' ἀκροῶμαι πάσας φωνὰς ἴεντων εἰς ἀπόφυξιν.
φέρ' ἵδω, τί γὰρ οὐκ ἔστιν ἀκοῦσαι θώπευμ' ἐνταῦθα δι-
καστῆ;

οἱ μέν γ' ἀποκλάονται πενίαν αὐτῶν καὶ προστιθέασιν
κακὰ πρὸς τοὺς οὖσιν, ἔως ἀνιών ἀν ισώσῃ τοῖσιν ἐμοῖσιν·

doubtlessly proposes *tis* for *τὴν*. But surely *ἀπαλὴν* is an indirect predicate: ‘he puts his hand in mine (so as to be) soft,’ or ‘he puts his hand in mine softly.’ For the sense, it is much the same as if the adverb had been used. The transition from plural to singular need cause no difficulty: cf. vv. 564, 565, and *Pac.* 639, *Ἐσειο...τοὺς παχεῖς, αἵτις ἀν προστιθέντες ὡς φρονοῦ τὰ Βρασίδον.* To illustrate the general sense of this passage, Bergler quotes from *Xen. de Rep. Ath.* I. 18, *νῦν δὲ ηγάγκασται τὸν δῆμον κολακεύειν τῶν Ἀθηναίων εἰς ἔκαστος τῶν συμμάχων...καὶ ἀντιβολῆσαι ἀναγκάζεται ἐν τοῖς δικαστηρίοις καὶ εἰσιόντος τον ἐπιλαμβάνεσθαι τῆς χειρός. διὰ τοῦτο οὖν οἱ σύμμαχοι δοῦλοι τοῦ δήμου τῶν Ἀθηναίων καθεστᾶσι μᾶλλον.*

557 στρατιᾶς.] For thefts on service cf. above, v. 354: also vv. 236—8. But here is rather meant a fraudulent embezzlement of money entrusted to the soldier to purchase provisions for the mess; as *ὑφεῖλον* and *ἀγοράζων* prove: the *ὑπὸ* denoting a quietness and secrecy in the transaction.

558 ἥδειν.] For the form cf.

Nub. 380, ἐλελήθειν.

560 εἰσελθὼν κ.τ.λ.] ‘Then, having gone into court and taken my seat as dicast, after these entreaties, &c.’ The *ἀντιβολαι* came before the going into court. For *εἰσελθὼν* compare *εἰσιόντος* in the passage of Xenophon quoted above.

ἀπομορχθεῖς.] No other metaphorical use of this word is given. *ἀποβαλὼν* Schol. but it seems to mean ‘having had my anger smoothed away,’ having been stroked, patted, &c. into lenity.

562. The defendants will say anything and everything to gain acquittal.

565 ἔως ἀνιών.] Dindorf supplies *ἀνιών* from MS. V, in which the syllable *ων* is written. But the *i* is long in *ἀνιών* in *Eg.* 349, which makes for Meineke’s view, who (with Hermann) writes *ἀνιών*: ‘till, ascending in the scale of miseries, (= making his woes ever greater and greater) he makes his equal to mine.’ In illustration of this, in connection with *προστιθέασιν* in v. 564, may be quoted from Thuc. III. 45, *ἐπει διεξεληλύθασι γε διὰ πασῶν τῶν ζημιῶν οἱ ἀνθρωποι προστιθέντες,*

οἱ δὲ λέγουσιν μύθους ἡμῖν, οἱ δὲ Αἰσώπου τι γέλοιον· 566
οἱ δὲ σκώπτουσ', ὥν ἐγὼ γελάσω καὶ τὸν θυμὸν κατά-
θωμαί.

κανὸν μὴ τούτοις ἀναπειθώμεσθα, τὰ παιδάρι' εὐθὺς ἀνέλκει,
τὰς θηλείας καὶ τὸν σιεῖν, τῆς χειρὸς, ἐγὼ δὲ ἀκροῶμαι·
τὰ δὲ συγκύψανθ' ἀμ βληχάται· κάπειθ' ὁ πατὴρ ὑπὲρ
αὐτῶν 570

ῶσπερ θεὸν ἀντιβολεῖ με τρέμων τῆς εὐθύνης ἀπολῦσαι·
εἰ μὲν χαίρεις ἀρνὸς φωνῇ, παιδὸς φωνὴν ἐλεήσαις·
εἰ δὲ αὖ τοῖς χοιριδίοις χαίρω, θυγατρὸς φωνῇ με πιθέσθαι.
χήμεις αὐτῷ τότε τῆς ὄργης ὀλίγον τὸν κόλλοπ' ἀνεῖμεν.
ἄρ' οὐ μεγάλη τοῦτ' ἔστ' ἀρχὴ καὶ τοῦ πλούτου καταχήνη;

εἴπως ἡσσον ἀδικοῦντο ὑπὸ τῶν κακούργων. καὶ εἰκὸς τὸ πάλαι τῶν μεγίστων
ἀδικημάτων μαλακωτέρας κεῖθαι αὐτᾶς, παραβανομένων δὲ τῷ χρόνῳ
ἐσ τὸν θάνατον αἱ πολλαὶ ἀνήκουσιν, ‘Men have gone through the whole
list of punishments, ever adding punishment to punishment (=with
continual increase in severity) if by
any means they might less suffer
from evil-doers. And punishments
enacted in old time were milder,
naturally enough, even for heinous
offences, but, as these in time were
defied by transgressors, the more
part have now reached the severity
of death.’ The use of προστιθέναι
is similar, also ἀνήκουσι may be
compared with ἀνών here.

566 **Αἰσώπου.**] A tragic actor
of the name is meant, says the Scholiast;
and this would make the *Aἰσώπου τι γέλοιον* more distinct from
the ‘fables’ just mentioned. Yet
Αἰσωπικὸν γέλοιον is supposed to
refer to a different Aesop, namely the
writer of fables, in v. 1259: whence
it does not seem certain that the
fable-writer is not meant here as
well. The *μῦθοι* first mentioned
might be longer and more elaborate
apologues, and so considered dis-
tinct from Aesop’s short and funny
fables about birds, beasts, &c.

570 **ἀμ βληχάται.**] Dindorf says:
‘formam monosyllabam restituī,
annotatam ab Hesychio.’ συγκύ-
πτοντα βληχάται Porson. Richter
reads συγκύψανθ’ from MSS. R
and V: and the aorist participle is
quite as good as the present, if not
better: cf. Herod. III. 42, συγκύψα-
τες ποιεῦσι.

κάπειθ' ὁ πατὴρ κ. τ. λ.] Cf.
Demosth. c. *Mid.* 574, where Midias
is said to intend thus to excite com-
miseration.

574 **κόλλοπ'** ἀνεῖμεν.] Cf. v.
337, ὑφεσθε τοῦ τόνου. The κόλλο-
πες are the small pegs of the lyre to
which the strings are fastened, and
by turning which they can be tight-
ened. Schol. This passage rather
supports the interpretation of v. 337
as a metaphor from a stringed in-
strument.

575 **πλούτου καταχήνη.**] Cf.
Eccl. 631, καταχήνη τῶν σεμνοτέρων
ἔσται πολλή. It seems to strike
Bdelycleon as a curious phrase, for
he at once jots it down. ἔγχανεῖν
is a common word for ‘to mock at,
have the laugh against,’ but the
noun *καταχήνη*, as thus used, hardly
finds a literal English equivalent.
‘Am I not herein a mighty king,
and cannot I snap my fingers at your
wealthy men?’ is the sense.

ΒΔΕΛΤΚΛΕΩΝ

δευτερον αὐτὸν τουτὶ γράφομαι, τὴν τοῦ πλούτου κατα-
χήνην

576

καὶ τὰγαθά μοι μέμνησ' ἄχεις φάσκων τῆς Ἑλλάδος ἄρχειν.

ΦΙΛΟΚΛΕΩΝ

παῖδων τοίνυν δοκιμαζομένων αἰδοῖα πάρεστι θεᾶσθαι.
κἀν Οἰαγρος εἰσέλθῃ φεύγων, οὐκ ἀποφεύγει πρὶν ἀν ἡμῖν
ἐκ τῆς Νιόβης εἴπη ρῆσιν τὴν καλλίστην ἀπολέξας. 580
κἀν αὐλητής γε δίκην νικᾷ, ταύτης ἡμῖν ἐπίχειρα
ἐν φορβειῷ τοῖσι δικασταῖς ἔξοδον ηὔλησ' ἀπιοῦσιν.
κἀν ἀποθυήσκων ὁ πατήρ τῷ δῷ καταλείπων παῖδ' ἐπί-
κληρον,
κλάειν ἡμεῖς μακρὰ τὴν κεφαλὴν εἰπόντες τῇ διαθήκῃ

579 Οἰαγρος.] A tragic actor; whether of Aeschylus or Sophocles is doubtful, and matters little. Aeschylus and Sophocles wrote each a play called *Niobe*: that of Aeschylus is mentioned in *Ran.* 912.

580 ρῆσιν.] Cf. *Nub.* 1371, Εὐ-
ρυπίδου ρῆσιν τιν'. The dicasts get something out of both actor and flutist, before giving them a verdict.

582 φορβειῷ.] The object of the mouth-piece was, according to the Scholiast, δῶς ἀν σύμμετρον τὸ πνεῦμα πεμπόμενον ἡδεῖαν τὴν φωνὴν τοῦ αὐλητοῦ ποιῆσῃ, to make the stream of breath through the instrument regular and even, and so sweeten the tone. φορβειᾶς ἀτερ came to be a proverb for 'without regulation or control.' Hence Cicero to Atticus (*Epist.* II. 16) says of Pompey, 'Cnaeus quidem noster jam plane quid cogitet nescio; φυσά γάρ οὐ σμικροῖσιν αὐλίσκοις ἔτι, ἀλλ' ἀγρίαις φύσισι φορβειᾶς ἀτερ:' quoting what we know to be a fragment of Sophocles. A crow is ridiculously introduced in *The Birds* (v. 861) with such a mouthpiece on.

ἔξοδον ηὔλησ' ἀπιοῦσιν.] 'Plays us out of court.' But the playing

out was perhaps to be with the concluding piece of music from some well-known play: the end of a tragedy being called ἔξοδος.

583—6. If a father die, leaving one daughter sole heiress, and have betrothed her already, we set the will aside, and take upon ourselves to give away the bride to our favourite.

583 ἐπίκληρον.] The later name, according to the Scholiast, was μονοκληρονόμος: and it is curious that ἐπίκληρος should in Attic Greek have come to be so specially used of a daughter inheriting, and that too an *only* daughter and child. Such an heiress was also called πατροῦχος πάρθενος (Herod. VI. 57), and it was a matter to settle by law, who, as next of kin, should have her to wife, if her father had not, before his death, betrothed her.

584 κλάειν...τὴν κεφαλὴν.] The construction is curious. In *Plut.* 612, σὲ δ' ἔτιν κλάειν μακρὰ τὴν κεφαλὴν, the second accusative τὴν κ. appears to be in apposition to σὲ: 'and to let you—your head (=your person, yourself) go weep.' Here the construction probably is 'having told the will that its head (=itself)

καὶ τῇ κόγχῃ τῇ πάνυ σεμνῶς τοῖς σημείοισιν ἐπούσῃ, 585
ἔδομεν ταύτην ὅστις ἀνήμας ἀντιβολήσας ἀναπείσῃ.
καὶ ταῦτ' ἀνυπεύθυνοι δρῶμεν τῶν δ' ἄλλων οὐδεμί' ἀρχῆ.

ΒΔΕΛΤΚΛΕΩΝ

τουτὶ γάρ τοί σε μόνον τούτων ὡν εἴρηκας μακαρίζω·
τῆς δ' ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνακογχυλιάζων. 589

ΦΙΛΟΚΛΕΩΝ

ἔτι δ' ἡ βουλὴ χώρη δῆμος ὅταν κρῖναι μέγα πρᾶγμα ἀπορήσῃ,
ἐψήφισται τοὺς ἀδικοῦντας τοῖσι δικασταῖς παραδοῦναι
εἰτ' Εὔαθλος χώρη μέγας οὗτος κολακώνυμος ἀσπιδαποβλής
οὐχὶ προδώσειν ἡμᾶς φασὶν, περὶ τοῦ πλήθους δὲ μαχεῖσθαι.
καν τῷ δήμῳ γνώμην οὐδεὶς πώποτ' ἐνίκησεν, ἐὰν μὴ
εἴπῃ τὰ δικαστήρι' ἀφεῖναι πρώτιστα μίαν δικάσαντας· 595
αὐτὸς δ' ὁ Κλέων ὁ κεκραξιδάμας μόνον ἡμᾶς οὐ περιτρώγει,

may go weep;’ but there may be (as Florens supposes) another meaning implied in *κεφαλὴν*, ‘the head or beginning of the will,’ *prima eera et caput testamenti*. The passages quoted by Bergler with *κλάειν* μακρὰ do not help us in explaining the construction of *κεφαλὴν* either in the *Plutus* or here. The explanation of one Scholiast on the *Plutus*, that *τύπτονταν* is understood, is not satisfactory.

585 **καὶ τῇ κόγχῃ.]** Supply *εἰπόντες κλάειν*. They used to put shells over the seals for greater security. Schol.

πάνυ σεμνῶς.] ‘Most pretentiously,’ with a great fuss, and show of care.

587 **καὶ ταῦτ'...ἀρχή.]** And we do all this with no account to render afterwards: which is more than any other magistrate can do, since he has to submit to the *εὐθύνη* on going out of office.

588 **σε μόνον.]** Reiske, Porson, Dindorf, Meineke, read it thus. *σεμνὸν* vulg., *σεμνῶν* MS. Rav. *σεμνῶν* might do, ‘Why on this point of your grand privileges I do con-

gratulate you.’ *τουτὶ* refers to τὰ ἀνυπεύθυνοις δρᾶν.

590. Philocleon goes on with his tale, regardless of his son’s remark; shewing how the most important public matters are referred to the dicasts, and how the demagogues all court them.

592 **Εὔαθλος.]** Cf. *Ach.* 210, and the note there. The comic writers, Plato and Cratinus, both mention him. Schol.

κολακώνυμος.] For Cleonymus cf. *Nub.* 353, and above, vv. 20—23. His name is slightly changed so as to include the word (*κόλαξ*) that best describes his nature.

593 **οὐχὶ προδώσειν.]** Cf. below, v. 666. In *Eg.* 1048 Cleon represents himself by a lion, *δι περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται*.

595 **ἀφεῖναι κ.τ.λ.]** Cf. *Eg.* 50, ὁ Δῆμε, λοῦσαι πρώτον ἐκδικάστας μιαν.

596 **κεκραξιδάμας.]** Cf. *Eg.* 137, *κεκράκτης*. His voice is often remarked on as loud: cf. above, v. 36. Α *φωνὴ μαρὰ* (*Eg.* 218) was one of the requisites for a demagogue.

ἀλλὰ φυλάττει διὰ χειρὸς ἔχων καὶ τὰς μυίας ἀπαμύνει.
σὺ δε τὸν πατέρ' οὐδὲ ὅτιοῦν τούτων τὸν σαυτοῦ πώποτ'
ἔδρασας.

ἀλλὰ Θέωρος, καίτούστιν ἀνὴρ Εὐφημίου οὐδὲν ἐλάττων,
τὸν σπόγγον ἔχων ἐκ τῆς λεκάνης τάμβαδί' ἡμῶν περικωνεῖ.
σκέψαι δ' ἀπὸ τῶν ἀγαθῶν οἶων ἀποκλείεις καὶ κατερύκεις,
ἥν δουλείαν οὖσαν ἔφασκες χύπηρεσίαν ἀποδείξειν.

ΒΔΕΛΤΚΛΕΩΝ

ἔμπλησο λέγων· πάντως γάρ τοι παύσει ποτὲ κάναφανήσει
πρωκτὸς λουτροῦ περιγυγνόμενος τῆς ἀρχῆς τῆς περισέμουν.

ΦΙΛΟΚΛΕΩΝ

οὐ δέ γ' ἥδιστον τούτων ἔστιν πάντων, οὐ γὰρ πιλελή-
σμην, 605
ὅταν οἴκαδ' ἵω τὸν μισθὸν ἔχων, καὶ τ' εἰσήκονθ' ἄμα πάντες
ἀσπάζονται διὰ τάργύριον, καὶ πρῶτα μὲν ἡ θυγάτηρ με-

597 τὰς μυίας ἀπαμύνει.] As is said in *Eg.* 59, δειπνοῦντος ἔστως
ἀποσοβεῖ τοὺς ρήτρας. Homer (*Il.*
8. 130) has a curious simile about
Athene keeping off the arrow from
Menelaus: ηδὲ τόσον μὲν ἔργεν ἀπὸ
χροὸς ὡς ὅτε μήτηρ παιδὸς ἔέργει
μυῖαν, θῷος δέ τοι λέξεται ὑπνῳ.

599 Εὐφημίου.] Euphemius and
Theorus were evidently of the same
stamp. Of the former we know
nothing; the latter is frequently
ridiculed.

600 περικωνεῖ.] κυρίως τὸ πισσῶ-
σαι τὰ κεράμια. Schol.

602 χύπηρεσίαν.] καὶ ὑπηρεσίαν
MS. Rav., which Bentley and Meineke also read. Dindorf rather ap-
proves it, but notes that the Ravenna
MS. has καὶ οὐδὲν for κούδὲν in v.
741, and other similar readings,
'crasi non raro neglecta.' It is
difficult to lay down any invariable
rule how such sequences or blendings
of vowel-sounds were written.
Possibly the Greeks themselves had
no fixed rule. They were pro-
nounced so as to satisfy the require-
ments of metre, &c., and the audience

would be in no doubt about them,
while the language was living and
in its prime: the method of writing
them was for later grammarians to
settle and reduce to uniformity.

603, 4. Bdelycleon thinks that
his father will turn out but a sorry
figure, for all his grand 'empire,' as
he calls it: a sow will return to her
wallowing in the mire.

606 ὅταν οἴκαδ' ἵω.] All the
conjunctions depend on ὅταν: so
either the sentence is not strictly re-
gular, having no apodosis to δ δέ γ'
ἥδιστόν ἔστιν; or the apodosis must
be at once supplied before οὐ γὰρ
πιλελήσμην: 'what is most sweet
(is that) which I had well-nigh forgot;
viz. when I go home, &c.' But there is most probably an anacoluthon:
the sentence was first meant to run thus: δ δέ γ' ἥδιστόν ἔστιν,
ὅταν οἴκαδ' ἵω, πάντες ἀσπάζονται:
then the verbs were put in the sub-
ordinate clause introduced by ὅταν,
and, owing to the length of this
clause, the regular apodosis required
by strictness of grammar was for-
gotten.

ἀπονίζη καὶ τὸ πόδ’ ἀλείφη καὶ προσκύψασα φιλήσῃ,
καὶ παππίζουσ’ ἄμα τῇ γλώττῃ τὸ τριώβολον ἐκκαλαμάται,
καὶ τὸ γύναιόν μ’ ὑποθωπεῦσαν φυστὴν μᾶξαν προσε-
νέγκη,

610

κἄπειτα καθεζομένη παρ’ ἐμοὶ προσαναγκάζῃ, φάγε τουτὶ,
ἐντραγε τουτὶ· τούτοισιν ἐγὼ γάνυμαί, κοὺ μή με δεήσῃ
ἔς σὲ βλέψαι καὶ τὸν ταμίαν, ὅπότ’ ἄριστον παραθήσει
καταρασάμενος καὶ τονθορύσας. ἀλλ’ ἦν μή μοι ταχὺ μάξη...
τάδε κέκτημαι πρόβλημα κακῶν, σκευὴν βελέων ἀλεωρήν·
κὰν οἰνόν μοι μὴ γχῆς σὺ πιεῖν, τὸν ὄνον τόνδ’ ἐσκεκό-
μισμαί

616

οἴνου μεστὸν, καὶ τὸν ἐγχέομαι κλίνας· οὗτος δὲ κεχηνώς
βρωμησάμενος τοῦ σοῦ δίνου μέγα καὶ στράτιον κατέπαρδεν.
ἀρ’ οὐ μεγάλην ἀρχὴν ἀρχω
καὶ τῆς τοῦ Διὸς οὐδὲν ἐλάττω,
ὅστις ἀκούω ταῦθ’ ἄπερ ὁ Ζεύς;
ἦν γοῦν ἡμεῖς θορυβήσωμεν,

620

609 ἐκκαλαμάται.] Cf. v. 381.

610 φυστὴν.] ἐξ ἀλφίτων καὶ
οἶνου. Schol.612—14. He does not depend for
his supplies on his son or the steward
who will grumble all the while.612 κού μῆ.] Vulg. καὶ μῆ; which
is hardly defensible, ‘and let me
not need to look, &c.’ Elmsley
proposed κεὶ μή με δεήσει. The cor-
rection κού is Hermann’s, approved
by Meineke and Richter.614 ἀλλ’ ἦν μή μοι.] This is Meineke’s reading, adopted by Holden.
It is best understood as an apopio-
pesis, ‘and if he do not—woe be to
him.’ Or, as Hirschig punctuates,
we may make τάδε κέκτημαι, κ.τ.λ.
the apodosis to ἦν μῆ. Meineke re-
jects the four lines 615—618. The
vulg. ἀλλην μῆ, ‘lest he may soon
have to knead me another,’ is not
satisfactory.615 πρόβλημα...ἀλεωρήν.] Ho-
meric: cf. Hom. Il. μ. 57, δηλῶν
ἀνδρῶν ἀλεωρήν.

616 ὄνον.] There is probably a

play on the similarity of sound in
οἶνος and *ὄνος*; and on the double
sense of *ὄνος*. The vessel may have
been so named from having two
long ears; being a sort of ‘diota.’

617 κεχηνώς.] ‘Wide-mouthed;’
applicable both to the wine-vessel,
and to the animal, when braying
out his contempt.

618 βρωμησάμενος.] Of the ves-
sel this might refer to the noise of
the wine as it was poured in; as
Bergler suggests. The general sense
of the passage is that Philocleon
gets his wine-vessel, fills it for him-
self, and with his *ὄνος* laughs to
scorn his son’s *δῖνος*.

στράτιον.] τὸ εἰς πολλοὺς διῆκον.
Schol. πολεμικὸν ἥ φοβερόν. Hesych.
The shout of Ares in Homer (Il. ε. 859), ὁ δ’ ἔβραχε χάλκεος Ἀρης
δῖσσον τ’ ἐννεάχιλοι ἐπίλαχον ἢ δεκά-
χιλοι ἀνέρες ἐν πολέμῳ, was decided-
ly στράτιον.

620—25. A dicast is as sovereign
as Zeus: the thunders of the court
are spoken of, and feared.

πᾶς τίς φησιν τῶν παριόντων,
οἶνον βροντᾶ τὸ δικαστήριον,
ὦ Ζεῦ βασιλεῦ.

κάνν ἀστράψω, ποππύζουσιν,
κάγκεχόδασιν μ' οἱ πλουτοῦντες
καὶ πάνυ σεμνοί.

καὶ σὺ δέδοικάς με μάλιστ' αὐτός·
νὴ τὴν Δήμητρα, δέδοικας. ἐγὼ δὲ
ἀπολοίμην, εἰ σὲ δέδοικα.

ΧΟΡΟΣ

οὐπώποθ' οὕτω καθαρῶς
οὐδενὸς ἡκούσαμεν οὐ-
δὲ ξυνετῶς λέγοντος.

ΦΙΛΟΚΛΕΩΝ

οὐκ, ἀλλ' ἔρήμας φέθ' οὗτος ῥαδίως τρυγήσειν·
καλῶς γὰρ ἥδειν ὡς ἐγὼ ταύτη κράτιστός εἴμι.

635

ΧΟΡΟΣ

ὡς δὲ ἐπὶ πάντ' ἐπῆλθε κού-
δέν τι παρῆλθεν, ὥστ' ἔγωγ'
ηνέανόμην ἀκούων,

626 ποππύζουσιν.] This sound is here meant by way of charm against evil: cf. Plin. *Hist. Nat.* XXVIII. 5, fulgetras poppysmate adorare consensus gentium est. There are various other uses of the word, which is evidently onomatopoetic.

629 νῆτ. Δ.] The old man probably repeats his assertion thus strongly, not only to impress it on his son (who perhaps makes some gesture of dissent), but to convince and assure himself.

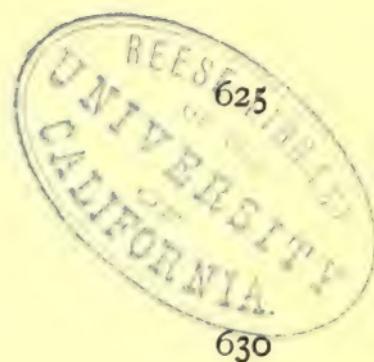
631 καθαρῶς.] ‘Clearly;’ the adverb is to be taken with λέγοντος.

634 οὐκ, ἀλλ'.] The proverbial phrase ἔρήμας (*ἀμπέλους*) τρυγήσειν is again used in *Eccles.* 885. It is from those who guard vines carelessly, according to the Scholiast: and a somewhat similar proverb seems γλυκεῖ ὅπωρα φύλακος ἐκλε-

λοιπότος. For the watching of vines, see a pleasing picture in Theocritus (*Id.* I. 45—51) of a boy set to watch the ripe grapes, from whom a fox successfully manages τρυγάν ἔρήμας. But to the dicast ἔρημος would also suggest δίκη, ‘a case undefended’; where judgment goes by default. The whole sense of the speech is ‘No (you never did hear any speak better), yet this man thought to win an easy victory, (absurd!) for he knew forensic argument to be my strong point.’ Or the ellipsē before γὰρ may be rendered by ‘why, he knew, &c.’

636—641. In these lines Meineke’s readings square better with the corresponding verses 531—536 and are about as near to MSS.

638 ηνέανόμην.] ‘Felt myself bigger.’ Cf. Plat. *Menex.* 235, ὥστ'



κάν μακαρων δικάζειν
αύτὸς ἔδοξα νήσοις,
ηδόμενος λέγοντι.

640

ΦΙΛΟΚΛΕΩΝ

ώς οὗτος ἥδη σκορδινάται κάστιν οὐκ ἐν αὐτοῦ.
ἢ μὴν ἐγώ σε τήμερον σκύτη βλέπειν ποιήσω.

ΧΟΡΟΣ

δεῖ δέ σε παντοίας πλέκειν
εἰς ἀπόφιξιν παλάμας.
τὴν γάρ ἐμὴν ὄργὴν πεπᾶ-
ναι χαλεπὸν
.
μὴ πρὸς ἐμοῦ λέγοντι.

645

πρὸς ταῦτα μύλην ἀγαθὴν ὥρα ζητεῖν σοι καὶ νεόκοπτον,
ἥν μὴ τι λέγῃς, ἢτις δυνατὴ τὸν ἐμὸν θυμὸν κατερεῖξαι.

ΒΔΕΑΤΚΛΕΩΝ

χαλεπὸν μὲν καὶ δεινῆς γνώμης καὶ μείζονος ἢ 'πὶ τρυ-
γῳδοῖς,
ιάσασθαι νόσον ἀρχαίαν ἐν τῇ πόλει ἐντετοκυῖαν.
ἀτὰρ, ὡς πάτερ ἡμέτερε Κρονίδη

650

ἔγωγε γενναῖως διατίθεμαι... ἡγούμε-
νος ἐν τῷ παραχρῆμα μείζων καὶ καλ-
λίων γεγονέναι,... τέως δὲ οἷμα μόνον
οὐκ ἐν μακάρων νήσοις οἰκεῖν.

639 δικάζειν.] They cannot imagine, even in the isles of the blessed, life without lawsuits.

642 σκορδινάται.] Yawning or gaping is a token of weariness in Ach. 39. Here the dicast takes it to mean confusion and loss of presence of mind. The Scholiast explains it as δ ποιοῦσιν ἐξ ὑπουργοῦ ἀνιστάμενοι καὶ μετὰ χάσμης τὰ μέλη ἐκτείνοντες.

643 σκύτη βλέπειν.] A proverb, used also in Eupolis, according to the Scholiast: εἰργται δὲ ἐπὶ τῷ ὑποψιαστικῷ διακειμένων πρὸς τὰ μέλλοντα κακά. If so, it is not quite analogous to βλέπειν νάπι and the like: for it then ought to mean 'to

look as if going to whip,' rather than 'to be whipt.'

647 χαλεπὸν.] Some syllables have been lost here: the amount will differ, as we take Dindorf's text or Meineke's.

649 κατερεῖξαι.] Cf. Ran. 505, κατερικτῶν χύτρας ἔτνους δύ' ἢ τρεῖς.

650—724. Bdelycleon in reply gives some account of the state revenues; shews how large a part of these is absorbed by self-interested demagogues, while the people get but little, and follow blindly and slavishly these leaders.

651 ἐντετοκυῖαν.] ἐγγεννηθεῖσαν. Schol.

652 πάτερ.] Cf. Hom. Od. a. 45, ὡς πάτερ ἡμέτερε Κρονίδη, ὑπατει κρείοντων. Philocleon was led to use the phrase by his father's boast that he and his fellow dicasts had

ΦΙΛΟΚΛΕΩΝ

παῦσαι καὶ μὴ πατέριζε.

εἰ μὴ γὰρ ὅπως δουλεύω γὰρ, τουτὶ ταχέως με διδάξεις,
οὐκ ἔστιν ὅπως οὐχὶ τεθνήξεις, κανὸν χρῆ σπλάγχνων μὲν
ἀπέχεσθαι.

ΒΔΕΛΤΚΛΕΩΝ

ἀκρόασαι νυν, ὡς παππίδιον, χαλάσας ὀλίγον τὸ μετωπον·
καὶ πρῶτον μὲν λόγισαι φαύλως, μὴ ψήφοις, ἀλλ’ ἀπὸ^{χειρὸς,} 656

τὸν φόρον ἡμῖν ἀπὸ τῶν πόλεων συλλήβδην τὸν προσιόντα·
καξῷ τούτου τὰ τέλη χωρὶς καὶ τὰς πολλὰς ἐκαστάς,
πρυτανεῖα, μέταλλ’, ἀγορὰς, λιμένας, μισθοὺς καὶ δημιό-
πρατα.

τούτων πλήρωμα τάλαντ’ ἐγγὺς δισχίλια γίγνεται ἡμῖν. 660
ἀπὸ τούτων νυν κατάθεες μισθὸν τοῖσι δικαστᾶις ἐνιαυτοῦ,
ἢ χιλιάσιν, κούπω πλείους ἐν τῇ χώρᾳ κατένασθεν,
γίγνεται ἡμῖν ἐκατὸν δήπου καὶ πεντήκοντα τάλαντα.

the titles of Zeus: vv. 620—25.
The father stops him with ‘don’t be
fathering me,’ and brings him to the
point.

654 *σπλάγχνων μὲν ἀπέχεσθαι.*] Cf. *Eg.* 410, ἡ μῆποτ’ ἀγοραῖον Διὸς
σπλάγχνοισι παραγενοιμην. He would be excluded from the sacrifices, if stained with the crime of homicide.

656 *λόγισαι φαύλως.*] ‘Do an easy sum:’ one that needs no pebbles or counters, but can be done on the fingers, off-hand. This is of course the sense of *φαύλως*, as indeed the Scholiast and Suidas explain it. Florens not so well explains it ‘do the sum badly,’ inexactly, ‘quia certior computatio per calculos quam digitos.’ But the sum is done exactly enough in what follows.

658 *τὰ τέλη, κ.τ.λ.*] Schömann de *Com. Athen.* p. 286 explains

these items. *τέλη* are taxes paid by aliens and freedmen, by particular trades, &c.: *ἐκαστάται*, harbour dues in the Piraeus: *ἀγοραὶ*, *λιμένες* represent duties paid on exports, imports, and wares sold: *μισθοὶ* probably are rents from public lands or houses let out to private individuals: *πρυτανεῖα*, court-fees, equivalent nearly to the Roman ‘sacramenta:’ *δημιόπρατα*, confiscated goods, or the money produced by their sale.

660—663. These make up in all 2000 talents. But each dicast is to have 3 obols a day, or half a drachma: therefore 15 drachmae in a month of 30 days, 150 drachmae in a year of ten months. Then $6000 \times 150 \text{ dr.} = 150 \times 60 \times 100 \text{ dr.} = 150$ talents. As the Scholiast remarks, the judicial year had but 10 months, 2 months being spent in holiday.

ΦΙΛΟΚΛΕΩΝ

οὐδ' ἡ δεκάτη τῶν προσιόντων ἡμῖν ἄρ' ἐγίγνεθ' ὁ μισθός.

ΒΔΕΛΤΚΛΕΩΝ

μὰ Διὶ οὐ μέντοι.

ΦΙΛΟΚΛΕΩΝ

καὶ ποῖ τρέπεται δὴ "πειτα τὰ χρήματα τᾶλλα; 665

ΒΔΕΛΤΚΛΕΩΝ

ἐς τούτους τοὺς, οὐχὶ προδώσω τὸν Ἀθηναίων κολοσυρτὸν,
ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους ἀεί. σὺ γάρ, ὃ πάτερ,
αὐτοὺς

ἄρχειν αίρειν σαυτοῦ, τούτοις τοῖς ῥηματίοις περιπεφθείσ.
κἀθ' οὗτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα τάλαντα
ἀπὸ τῶν πόλεων, ἐπαπειλοῦντες τοιαυτὶ κάναφοβοῦντες, 670
δώσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν ἀνατρέψω.
σὺ δὲ τῆς ἀρχῆς ἀγαπᾶς τῆς σῆς τοὺς ἀργελόφους περι-
τρώγων.

οἱ δὲ ξύμμαχοι ὡς ἔσθηνται τὸν μὲν σύρφακα τὸν ἄλλον

664 δεκάτη.] Being but 150 out of 2000.

665 καὶ ποῖ.] Meineke's and Bothe's arrangement of the speakers seems preferable. Philocleon says, 'Then after all we don't get a tenth of the whole.' Bd. No, that you don't. Phi. What then becomes of the rest? Bd. Oh! it goes to those braggart demagogues, who cajole you with such fine promises.' The phrase *τοὺς οὐχὶ πρ. κ.τ.λ.* is much better as said in scorn by Bdelycleon, than as a serious confession on Philocleon's part.

666 κολοσυρτὸν.] Of the lowest rabble: cf. *Plut.* 536. It is a word rather supplied by Bdelycleon to express what the stump-orators virtually meant, than the real word that they would have used, when thus making their showy professions of republicanism.

668 περιπεφθεῖς.] A peculiar use. In *Plut.* 159, *δύνματι περιπέττουσι*

τὴν μοχθηρίαν, as also in *Plat. Legg.* 886 E, *λόγουσιν εὖ πως εἰς τὸ πιθανὸν περιπεπεμένα*, the word is of conduct or theories made plausible and smooth to outward view by specious words; but of its application to a person deceived by such means, this seems to be the only instance. But there is something rather analogous in *Erg.* 215, *τὸν δῆμον προσποιοῦ ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς*: for there the 'sugaring' or 'sweetening' would, strictly, be applied to the viands, but the participle governs the person won over by such skill in cookery.

672 ἀργελόφους.] *τὰ περιττὰ καὶ ἄχρηστα, ἀργέλοφοι γάρ τῆς μηλωτῆς οἱ πόδες.* Schol. 'refuse, leavings.'

673—77. These rascals get the best of everything: and the allies soon find that out, and court them, but scorn you.

ἐκ κηθαρίου λαγαριζόμενον καὶ τραγαλίζοντα τὸ μηδὲν, 674
σὲ μὲν ἥγοῦνται Κόννου ψῆφον, τούτοισι δὲ δωροφοροῦσιν
ὑρχας, οἰνον, δάπιδας, τυρὸν, μέλι, σήσαμα, προσκεφάλαια,
φιάλας, χλανίδας, στεφάνους, ὄρμους, ἐκπώματα, πλουθυ-
γίειαν·

σοὶ δ' ὡν ἄρχεις, πολλὰ μὲν ἐν γῇ πολλὰ δ' ἐφ' ὑγρῷ πιτυ-
λεύσας,
οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσιν.

ΦΙΛΟΚΛΕΩΝ

μὰ Δι' ἀλλὰ παρ' Εὐχαρίδου καντὸς τρεῖς γ' ἄγλιθας μετέ-
πεμψα. 680

ἀλλ' αὐτήν μοι τὴν δουλείαν οὐκ ἀποφαίνων ἀποκνιάεις.

673 σύρφακα.] Bergler quotes from Euphron, σταν μὲν ἔλθης εἰς τοιούτον συρφετὸν, Δρόμωντα καὶ Κέρδωντα καὶ Σωτηρίδην. It is much the same as κολοσστὸς, v. 666.

674 ἐκ κηθαρίου.] πλήγμα ἔστι κανισκῶδες ἐπιτιθέμενον τῇ κληρωτρίδι τῶν ψῆφων. Schol. It was also called κήθιον: and the κημὸς seems to have been a similar vessel. The word here stands for law-business generally.

λαγαριζόμενον.] The explanation of this word, from λαγαρὸς, seems certainly preferable to that of the Scholiast, τὰ λάγαρα ἔσθιοντα, οἱ ἔστιν εὐθρανστα καὶ εὔτελη ὄντα. The general sense then will be: 'when the allies see that you, as a result of your lawsuits, become thin and starved.'

675 Κόννου ψῆφον.] That this means 'a mere cipher,' is tolerably certain; but the origin of the phrase is doubtful. A Connas is mentioned in *Eg.* 534, a worn out musician probably. The Connas, or Connas, of this passage may be the same, or he may be some other man of no account. The Scholiast tells us that Κόννου θρῖον was the proverb; where θρῖον is by Florens taken to mean 'inanis sonus,' cf. v. 436, πολλῶν...οἶδα θρίων τὸν ψό-

φον. And ψῆφος seems used because a dicast is the subject: but it is uncertain whether K. ψῆφος is 'the vote given by Connus,' (of no use or validity we may suppose,) or whether it means 'they think that you are but of the account of Connus,' you, as an item in the reckoning, are but of the value of Connus, viz. worth nothing.

676 ύρχας.] κεράμινα ἀγγεῖα, ὑποδεκτικὰ ταρίχων, δύο ὡτα ἔχοντα. Schol. Cf. Pers. *Sat.* III. 76, Maenaque quod prima nondum defecerit orca: where the satirist is speaking of presents given by provincial clients to their legal advocates.

676 σήσαμα.] Cakes made of this were favourites at Athens: cf. *Ach.* 1092, σήσαμοῦντες.

678 πιτυλεύσας.] πιτυλος ἡ καταβολὴ τῆς κώπης. Schol. πιτυλεύσας here belongs properly to ἐφ' ὑγρῷ, some ordinary word = πονήσας being understood with ἐν γῇ. A similar zeugma is in *Eg.* 545, σωφρονικῶς κούκ ἀνοήτως ἔσπηδήσας ἐφλυάρει. References to the Athenians' labours on the sea are frequent, e.g. in *Eg.* 785, τὴν ἐν Σαλαμῖνι.

681 αὐτήν τ. 8.] 'You do not exactly make out the slavery (that you spoke of).' Cf. v. 518.

ΒΔΕΛΤΚΛΕΩΝ

οὐ γάρ μεγάλη δουλεία στὶν τούτους μὲν ἄπαντας ἐν ἀρχαῖς
αὐτούς τ' εἶναι καὶ τοὺς κόλακας τοὺς τούτων μισθοφο-
ροῦντας;

σοὶ δὲ οὖν τις δῶ τοὺς τρεῖς ὀβολοὺς, ἀγαπᾶς οἷς αὐτὸς
ἔλαύνων

καὶ πεζομαχῶν καὶ πολιορκῶν ἐκτήσω, πολλὰ πονήσας. 685
καὶ πρὸς τούτους ἐπιταττόμενος φοιτᾶς, ὃ μάλιστά μ' ἀ-
πάγχει,

ὅταν εἰσελθὸν μειράκιόν σοι καταπῆγον, Χαιρέου νιὸς,
ώδι διαβάς, διακινηθεὶς τῷ σώματι καὶ τρυφερανθεὶς,
ἥκειν εἴπη πρῳ̄ καὶ ὥρᾳ δικάσονθ', ώς ὅστις ἀν ὑμῶν
ὕστερος ἔλθῃ τοῦ σημείου τὸ τριώβολον οὐ κομιεῖται. 690
αὐτὸς δὲ φέρει τὸ συνηγορικὸν, δραχμὴν, καὶ ὕστερος ἔλθῃ·
καὶ κοινωνῶν τῶν ἀρχόντων ἐτέρῳ τινὶ τῶν μεθ' ἑαυτοῦ,
οὖν τις τι διδῷ τῶν φευγόντων, ξυνθέντε τὸ πρᾶγμα δύ' οὗτε
ἔσπουδάκατον, καθ', ώς πρίων', ὃ μὲν ἔλκει, ὃ δὲ ἀντενέδωκε·

οὐκ ἀποφ. **ἀποκναίεις.**] The negative belongs only to the participle.

684—5 **ἔλαύνων—πεζομαχῶν—**
πολιορκῶν.] An explanation of v. 678.

686—90. Then too you are at the beck and call of dissolute young striplings. Chaereas was attacked by Eupolis (says the Scholiast) as of foreign extraction.

686 **ἀπάγχει.**] A favourite Greek metaphor to express what annoys one, what one cannot away with, cannot swallow. Cf. *Ach.* 125, *ταῦτα δῆτ' οὐκ ἀγχονή;*

688 **ώδι.**] He imitates the youth's gait.

690 **σημείου.**] Those who came late were shut out: cf. below, 775, 891. We find in *Thesm.* 277, *τὸ τῆς ἐκκλησίας σημεῖον ἐν τῷ Θεσμοφορείῳ φαίνεται:* and in Andocides, *De Mysteriis*, p. 6, *ἐπειδὴ τὴν βουλὴν εἰς τὸ βουλευτήριον ὁ κήρυξ ἀνείπη λέναι καὶ τὸ σημεῖον καθέλη.* Whence it is rightly inferred by Schömann

(*De Com. Ath.* pp. 149—153), that the 'signal' was something plainly visible, of the nature of a standard, set up to denote when it was time to meet, and taken down when all were assembled, or when enough were assembled; and that after it was taken down no late comers were admitted. It is of the *σημεῖον* for the *βουλὴ* that Andocides is speaking, but the signals whether for council or law-courts were probably of the same nature.

691 **συνηγορικὸν.**] 'Counsel's fee:' double of the three-obol piece; but not so very large. However, his gains do not end here, for he and some other make more by a bribe from the defendant.

694 **ἔσπουδάκατον.**] 'Make a job of it,' have settled it all between them *κατὰ σπουδὴν*. Cf. *Eg.* 1370, *κατὰ σπουδάς*; and note on *Eg.* 926, where this use of *σπουδὴ* is illustrated from Demosthenes.

πρίων.] i.e. *πρίωνε*, 'a pair of sawyers.' There is a sort of mock

σὺ δὲ χασκάζεις τὸν κωλαγρετην· τὸ δὲ πραττόμενόν σε λέληθεν.

695

ΦΙΛΟΚΛΕΩΝ

ταυτὶ με ποιοῦσ'; οἵμοι, τί λέγεις; ὡς μου τὸν θῖνα ταράττεις,
καὶ τὸν νοῦν μου προσάγεις μᾶλλον, κούκ οἰδ' ὁ τι χρῆμά
με ποιεῖς.

ΒΔΕΛΤΚΛΕΩΝ

σκέψαι τοίνυν ὡς, ἔξον σοι πλουτεῖν καὶ τοισίδ' ἄπασιν,
ὑπὸ τῶν ἀεὶ δημιζόντων οὐκ οἰδ' ὅπῃ ἐγκεκύλησαι·
ὅστις πόλεων ἄρχων πλείστων, ἀπὸ τοῦ Πόντου μέχρι Σαρ-
δοῦς,

700

οὐκ ἀπολαύεις πλὴν τοῦθ' ὃ φέρεις, ἀκαρῆ. καὶ τοῦτ' ἐρίφ σοι

contest between the opposite parties, but they are really in collusion, and agree like a pair of sawyers, one yielding as the other pulls, *πρίονθ'* Hirschig and Mein. *πρίον*, *πρίονες*, *πρίων*, MSS. Dindorf infers the declension *πρίων*, -*ων* from Photius, who remarks that Cratinus uses the plural *πρίονες* διὰ τοῦ ο, as if that were *not* the usual form.

695 **κωλαγρέτην.]** This officer was, among other things, paymaster to the dicasts. The derivation given by the Scholiast seems probable; though quite unconnected with the duty of the office which is here treated of: ὁ ταμίας τοῦ δικαστικοῦ μισθοῦ καὶ τῶν εἰς θεούς ἀναλωμάτων. νόμος δὲ ἦν τὰ ὑπολειπόμενα τοὺς λερέας λαμβάνειν ἢ εἰσιν οἷον δέρματα καὶ κωλαλ.

696 **θῖνα ταράττεις.]** ‘You stir my very depths.’ Here *θῖν* is of the sand at the bottom, compare Virgil’s ‘nigrasque alte subiectat arenas.’

698 **καὶ τοισίδ.**] Meineke first proposed *κάστοῖσιν*, ‘when you and all the citizens might be wealthy:’ but afterwards acquiesced in Hermann’s *καὶ τοισίδ*. Bentley proposed *ἀγαθοῖσιν*; Reiske *ἴσα τοῖσιν δπαισιν*, ‘because the childless are

courted by legacy-hunters.’

699 **δημιζόντων.]** This word is referred to by Ruhnken on *δημοῦσθαι*, in Timaeus’ Platonic Lexicon. The two words may have been of much the same force: but in the passages we have for *δημοῦσθαι* and *δήμωμα* (Plat. *Theaet.* 161, and Aristoph. *Pac.* 796) scarcely any notion of *δῆμος* survives.

ἐγκεκύλησαι.] ‘A re venatoria ducta videtur metaphora.’ Conz. And this seems right: ‘you are encircled, hemmed in, confined, brought to bay.’ The Latin version in Becker’s edition gives ‘involutus sis nescio quibus angustiis.’ Mitchell translates, ‘Into corners you’re driving (=driven, *metri gratia*), by the men who are thriving on the love, &c.’

701 **ἐρίφ, κ.τ.λ.]** What they do give is dealt out drop by drop, like oil through wool into a man’s ear. Bergler compares Dem. *Olynth.* III. p. 37, *ἴσως ἀν* *ἴσως*, *ῳ ἀνδρες* ‘Αθηναῖοι, τέλειόν τι καὶ μέγα κτήσαισθε ἀγαθὸν, καὶ τῶν τοιούτων λημμάτων ἀπαλλαγέστητε, ἢ τοῖς ἀσθενοῦσι παρὰ τῶν λατρῶν σιτίοις διδομένοις ἔσοκε· καὶ γὰρ οὕτε ισχὺν ἔκεινα ἐντίθησιν, οὐτ’ ἀποθνήσκειν ἔφη, καὶ ταῦτα ἀ-

ἐνστάζουσιν κατὰ μικρὸν ἀεὶ, τοῦ ζῆν ἔνεχ', ὥσπερ ἔλαιον.
 βούλονται γάρ σε πένητ' εἶναι· καὶ τοῦθ' ὡν οὕνεκ', ἐρῶ σοι,
 ἵνα γιγνώσκῃς τὸν τιθασευτήν· κἀθ' ὅταν οὐτός γ' ἐπιστέῃ,
 ἐπὶ τῶν ἔχθρων τιν' ἐπιρρύξας, ἀγρίως αὐτοῖς ἐπιπηδᾶς. 705
 εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ, ράδιον ἦν ἄν.
 εἰσὶν γε πόλεις χίλιαι, αἱ νῦν τὸν φόρον ἡμῖν ἀπάγουσιν·
 τούτων εἴκοσιν ἀνδρας βόσκειν εἴ τις προσέταξεν ἑκάστη,
 δύο μυριάδ' ἀν τῶν δημοτικῶν ἔζων ἐν πᾶσι λαγῳδοῖς

νέμεσθε νῦν ὑμεῖς οὕτε τοιαῦτά ἔστιν
 ὥστε ὠφέλειαν ἔχειν τινὰ διαρκῆ, οὕτ'
 ἀπογράντας ἀλλο τι πράττειν ἔᾳ.

703 τοῦθ' ὡν οὕνεκ', ἐρῶ.] ‘And this they do, I will tell you why, ‘tis that you may.’ Meineke, omitting the comma after οὕνεκα, leaves it doubtful whether the sense might not be ‘and this for a reason which I will tell you, viz. that, &c.’ ὡν οὕνεκ’ ἐρῶ being = οὕνεκα τούτων ἀ ἔρω.

704 τιθασευτήν.] Demosthenes says (*Olynth.* III. 37) of certain statesmen *τιθασεύοντις χειροηθεῖς αὐτοῖς ποιοῦντες*. Indeed there is much in that speech that illustrates Aristophanes’ strictures here.

ἐπιστέῃ.] You are kept quiet like a dog till your master urges you on at any one. Ruhnken’s ingenious conjecture in *Theocr.* *Id.* VI. 29, *σίξα δ’ ὑλακτεῖν νν καὶ τὰν κύνα* is referred to by Brunck in illustration of this.

705 ἐπιρρύξας.] ἐπιρύξειν κύνας· ἐπαφίέναι καὶ παρορμᾶν. Hesych. ῥύσω is ‘to growl, snarl’=Lat. *hirrire*: cf. ‘canina litera,’ (Pers. *Sat.* I. 109) for the letter R. The hound would be set on by a kind of imitative growl, as well as by a hiss (*σισμός*).

708 προσέταξεν.] Dawes’ alteration *προσέταττεν* is not necessary. With the common text the general sense is: ‘If the statesmen chose to feed the people, it would be easy. For if each one of our thousand cities had been (some time ago) ordered to feed twenty men, twenty

thousand of our citizens would be now living in clover;’ and this plan our statesmen might now adopt. The imperfect *προσέταττεν* ‘were each city ordered, &c.’ makes the passage rather neater; but it is intelligible and correct as it stands.

709 μυριάδ’ ἄν.] Dobree’s correction for *μυριάδες*. The particle ἄν can hardly be dispensed with. Richter’s passages to countenance such omission are not satisfactory. Thuc. III. 74, ἡ πόλις ἐκινδύνευσε διαφθαρῆναι, εἰ δινεμός ἐπεγένετο, is plainly not analogous. It means ‘the city was in danger of being destroyed (ay, and had been destroyed) if a wind had arisen.’ Nor could ἄν have been used with *ἐκινδύνευσε* without a plain absurdity: the risk was actual and real. Nearly the same may be said of Eur. *Hec.* III. 111, εἰ δὲ μὴ Φρυγῶν πύργον πεσόντας ηὔσμεν ‘Ελλήνων δορὶ, φθόνον πάρεσχεν οὐ μέσως δοῦε κτύπας. The noise actually did cause some alarm, we may suppose. If any correction be needed there, the imperf. *παρεῖχεν*, of the incipient fear so soon to be checked, seems to me better than *παρεσχ’ ἄν*, *δοδ’ ἄν*, the corrections of Porson and Elmsley. And it will be found that, in all such cases where the past indic. without ἄν is put, either part of the action had taken place (or was taking place), while the condition applies to the completion and effect of the whole; or, by a rhetorical emphasis of expression, what might have occurred is represented as if it had already

καὶ στεφάνοισιν παντοδαποῖσιν καὶ πυῷ καὶ πυριάτῃ, 710
ἀξια τῆς γῆς ἀπολαύοντες καὶ τοῦ Μαραθῶνι τροπαίου.
νῦν δ' ὥσπερ ἐλαολόγοι χωρεῖθ' ἄμα τῷ τὸν μισθὸν ἔχοντι.

ΦΙΛΟΚΛΕΩΝ

οἵμοι, τί ποθ' ὥσπερ νάρκη μου κατὰ τῆς χειρὸς καταχεῖται,
καὶ τὸ ξίφος οὐ δύναμαι κατέχειν, ἀλλ' ἦδη μαλθακός είμι;

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ' ὅπόταν μὲν δείσωσ' αὐτοὶ, τὴν Εὐβοιαν διδόασιν 715
ὑμῖν καὶ σῖτον ὑφίστανται κατὰ πεντήκοντα μεδίμνους
ποριεῖν· ἔδοσαν δ' οὐπώποτέ σοι, πλὴν πρώην πέντε με-
δίμνους,

occurred. The same condensed and graphic construction is common in Latin; e.g. Pons sublicius iter paene hostibus dedit ni unus vir fuisset, Liv. II. 10, Si per Metellum liciatum esset, matres...veniebant, Cic. *Verr.* V. 49, Prope in proelium exarsere, ni Valens imperii admonuisset, Tac. *Hist.* I. 64. See Madvig, *Lat. Gr.* § 348. But no such explanation suits this passage, which is entirely a supposed case. The other correction by Dawes, ἔξων ἀν is unsatisfactory, because ἐν is wanted to make the phrase ἐν π. λ. a proper parody on ἐν πᾶσιν ἀγαθοῖς.

709 ἐν πᾶσι λαγώσι.] ἐν πᾶσιν ἀγαθοῖς, ἐν τρυφῇ. Schol. A more comical parody is the ἐν πᾶσι βολτοῖς of Ach. 1026.

710 πυῷ.] For this cf. *Pac.* 1150, ἦν δὲ καὶ πυὸς τις ἐνδον καὶ λαγῷ τέτταρα.

πυριάτῃ.] A pudding made from the πυὸς, they say: and the other name for it, πυριέθον, as well as the appearance of this word, suggests that it was made by scalding. ‘Co-lostra’ is the Latin term, Mart. XIII. 38, 2.

711 τοῦ Μ. τρ.] Cf. *Eg.* 1334. Isocrates in his Panegyric oration is fluent on the Athenians’ Marathonian glories.

712 ἐλαολόγοι.] These, as the

Scholiast tells us, got small pay: and apparently kept close to the master who was to pay them to see that that same was forthcoming. The dicasts are similarly bound to their pay-master, the κωλαγρέτης mentioned above.

713 τί ποθ' ὥσπερ.] The alterations adopted by many critics in this line are to suit Suidas, who on νάρκη has τί πέπονθα· ὥσπερ νάρκη.

715. They make fine promises, which they never perform. For Eu-boea, cf. *Nub.* 211—13. Athens was chiefly dependent upon foreign countries for her corn. Hence (as Mitchell remarks) we find her courted by presents of it. And there were rigorous laws to ensure an adequate supply of it, as may be seen from Demosthenes’ speeches against Leptines, Phormio, Lacritus, Dionysodorus.

717 ἔδοσαν.] The aorist expresses the completed action, the pres. διδόασιν only the beginning of it, ‘they offer.’

πρώην.] This refers to some more recent largess of corn than that sent from Egypt by Psammetichus, twenty-three years before this play. On that occasion some four thousand aliens were found among the fifteen thousand citizens. A strict enquiry into the genuineness of the claim-

καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοίνικα, κριθῶν.
ῶν οὕνεκ' ἐγώ σ' ἀπέκλειον δέι,
βόσκειν ἐθέλων καὶ μὴ τούτους
ἐγχάσκειν σοι στομφάζοντας.
καὶ νῦν ἀτεχνῶς ἐθέλω παρέχειν
ἢ τι βούλει σοι,
πλὴν κωλαγρέτου γάλα πίνειν.

720

ΧΟΡΟΣ

ἢ που σοφὸς ἦν ὅστις ἔφασκεν, πρὶν ἀν ἀμφοῖν μῦθον ἀ-
κούσῃς,
οὐκ ἀν δικάσαις. σὺ γὰρ οὖν νῦν μοι νικᾶν πολλῷ δεδό-
κησαι·

725

ώστ' ἥδη τὴν ὄργὴν χαλάσας τοὺς σκίπωνας καταβάλλω.
ἀλλ' ὡς τῆς ἡλικίας ἡμῖν τῆς αὐτῆς συνθιασώτα,
πιθοῦ πιθοῦ λόγοισι, μηδὲ ἄφρων γένη,
μηδὲ ἀτενής ἄγαν ἀτεράμων τ' ἀνήρ.
εἴθ' ἀφελέν μοι κηδεμῶν ἢ ξυγγενῆς
εἰναί τις ὅστις τοιαῦτ' ἐνουθέτει.
σοὶ δὲ νῦν τις θεῶν

730

Chiloher
ants' citizenship was held, in cases of such distribution. Hence *ξενίας φεύγων* in the next line. Bdelycleon got his corn, but not without some trouble in establishing his true Athenian birth.

721 στομφάζοντας.] Cf. *Nub.* 1367, *στόμακα, κρημνοποιόν*, of Aeschylus.

722 ἀτεχνῶς.] Cf. note on *Ach.* 37.

724 κωλαγρέτου γάλα.] His pay, the three obol piece, is meant: but there is also allusion to *ὅρνιθων γάλα*, cf. v. 508.

725—759. The Chorus join their persuasion to Bdelycleon's, but the old man cannot bring himself to do without law.

725 ἢ που σοφός.] Cf. Aesch. *Prom.* Vinet. 886, ἢ σοφὸς, ἢ σοφὸς, θς πρώτος ἐν γνώμᾳ τόδ' ἐβάστασε κ.τ.λ. The maxim that follows was from Phocylides: μηδὲ δίκην δικάσῃς

πρὶν ἀν ἀμφοῖν μῦθον ἀκούσῃς. Euripides in *Heracl.* 180, *Androm.* 957 adopts it. It was in the oath of the dicasts, as Bergler shews from Dem. c. *Timocr.* 746, and is urged on our dicast below at v. 919. The Chorus are now converted to Bdelycleon's (and the poet's) view. In the Clouds the chorus veer round in a somewhat similar way, and taking the honest side turn against Strepsiades.

729—36. To this correspond vv. 743—49.

730. ἀτέραμων.] ἀτέραμνος is the commoner form, e.g. *Theocr.* Id. X. 7, πέτρας ἀπόκομψ' ἀτέραμνω, of an untiring mower.

731—36. The Chorus wish they had had the advantage of such advice, and counsel Philocleon to take it, as there is evidently some divine inspiration in Bdelycleon's words.

733 σοι.] To Bdelycleon.

παρὼν ἐμφανῆς
ξυλλαμβάνει τοῦ πράγματος,
καὶ δῆλός ἐστιν εὖ ποιῶν·
σὺ δὲ παρὼν δέχου.

735

ΒΔΕΛΤΚΑΛΕΩΝ

καὶ μὴν θρέψω γ' αὐτὸν παρέχων
ὅσα πρεσβύτη ἔνυμφορα, χόνδρον
λείχειν, χλαῖναν μαλακήν, σισύραν,
πόρνην, ἥτις τὸ πέος τρύψει
καὶ τὴν ὀσφῦν.

740

ἀλλ' ὅτι σιγῇ κούδεν γρύζει,
τοῦτ' οὐ δύναται με προσέσθαι.

ΧΟΡΟΣ.

νενουθέτηκεν αὐτὸν ἐσ τὰ πράγμαθ', οἷς
τότ' ἐπεμαίνετ'. ἔγνωκε γὰρ ἀρτίως,
λογίζεται τ' ἐκεῖνα πάνθ' ἀμαρτίας
ἄ σοῦ κελεύοντος οὐκ ἐπείθετο.

745

νῦν δ' ἵσως τοῖσι σοῖς
λόγοις πείθεται,
καὶ σωφρονεῖ μέντοι μεθι-
στὰς ἐσ τὸ λοιπὸν τὸν τρόπον
πειθόμενός τέ σοι.

749

736 σὺ.] To Philocleon. Burges proposed *τὸ δ' εὖ παρὸν δέχου*; Seager *παρὸν*, ‘while you may,’ which seems worthy of consideration, for *σὺ δὲ παρὼν* is of doubtful meaning, and comes awkwardly after *παρὼν* in v. 733.

738 χόνδρον.] Mentioned along with other like things in Ar. *Fr.* 364, *ἀράκους, πυροῦς, πτισάνην, χόνδρον, γειᾶς, αἵρας, σεμίδαλιν.*

742 προσέσθαι.] Cf. *Eg.* 359, *ἐν δ' οὐ προσίεται με.*

743—6. He is meditating and repenting, say the Chorus.

744 τότ' ἐπεμ]. The metre of this line is not satisfactory, to correspond

with v. 730 exactly. [But changes to bring the metre into order are not always safe or worth the making.]

748 καὶ σ. μέντοι.] ‘And indeed he's wise in such change and compliance.’ I can see no reason for changing (with Hirschig) to *μεθεστῶς τῶν τρόπων*, merely because *μεθέστηχ' ὅν εἶχε τρόπων* occurs in *Plut.* 365. *μεθίστησι* is used in *Eg.* 398. The correction of *πειθόμενος* to *πειθόμενος*, ‘metri gratia,’ against all MSS. seems unsafe, as the present participle is better for the sense.

ΦΙΛΟΚΛΕΩΝ

ἰώ μοί μοι.

ΒΔΕΛΤΚΛΕΩΝ

οὗτος, τί μοι βοᾶς;

ΦΙΛΟΚΛΕΩΝ

μή μοι τούτων μηδὲν ὑπισχνοῦ.

750

κείνων ἔραμαι, κεῖθι γενοίμαν,

ἴν' ὁ κήρυξ φησὶ, τίς ἀψήφι-
στος; ἀνιστάσθω.

κάπισταίην ἐπὶ τοῖς κημοῖς

ψηφιζομένων ὁ τελευταῖος.

755

σπεῦδ', ω̄ ψυχή. ποῦ μοι ψυχή;

πάρες, ω̄ σκιερά. μὰ τὸν Ἡρακλέα,

μὴ νῦν ἔτ' ἐγὼ 'ν τοῖσι δικασταῖς

κλέπτοντα Κλέωνα λάβοιμι.

ΒΔΕΛΤΚΛΕΩΝ

ἴθ' ω̄ πάτερ, πρὸς τῶν θεῶν, ἐμοὶ πιθοῦ.

760

ΦΙΛΟΚΛΕΩΝ

τί σοι πίθωμαι; λέγ' ὁ τι βούλει, πλὴν ἐνός.

ΒΔΕΛΤΚΛΕΩΝ

ποίου; φέρ' ἵδω.

750—59. The old man is in despair, and will have none of his son's cruel, &c., but in tragic pathos sighs for the law-courts.

751 κείνων ἔραμαι.] Cf. Eur. *Alcest.* 866, κείνων ἔραμαι, κεῖν' ἐπιθυμῶ δώματα ναλειν.

755 τελευταῖος.] Some would find a pleasure in keeping back their votes to the last. Schol.

757 πάρες, ω̄ σκιερά.] Again from Euripides, parodied from the *Bellerophon*; of which the Scholiast gives us the following: πάρες, ω̄ σκιερά φυλλάς, ὑπερβῶ | κρηνᾶν νάπτῃ τὸν ὑπέρ κεφαλῆς | αλθέρ' ἰδέσθαι σπεῦδω, τίν' ἔχει | στάσιν Εἰνοδία. What Philocleon addresses by σκιερά is not very definite, nor meant to be so.

759 **Κλέωνα.**] The dicastic character is attacked as harsh and faithless, since Philocleon keeps no faith even with Cleon, from whom his name is formed. Schol. It may however be added that now Cleon and his tribe have been exposed by Bdelycleon; whose words have had their weight (cf. v. 713), though the old dicast is not quite convinced.

760—834. As the old man cannot entirely give up law, Bdelycleon proposes that he shall hold a court at home, and points out the advantages of this plan. Philocleon consents: due preparations are made; and he takes his seat.

761 πίθωμαι.] Conjunctive of deliberation: cf. *Nub.* 87, τί δὲ πίθωμαι δῆτά σοι;

ΦΙΛΟΚΛΕΩΝ

τοῦ μη δικάζειν. τοῦτο δὲ
"Αιδης διακρινεῖ πρότερον ἢ γὰ πείσομαι.

ΒΔΕΛΤΚΛΕΩΝ

σὺ δ' οὖν, ἐπειδὴ τοῦτο κεχάρηκας ποιῶν,
ἐκεῖσε μὲν μηκέτι βάδιζ', ἀλλ' ἐνθάδε
αὐτοῦ μένων δίκαζε τοῖσιν οἰκέταις.

765

ΦΙΛΟΚΛΕΩΝ

περὶ τοῦ; τί ληρεῖς;

ΒΔΕΛΤΚΛΕΩΝ

ταῦθ' ἄπερ ἐκεῖ πράττεται·

ὅτι τὴν θύραν ἀνέῳξεν ἡ σηκὸς λάθρα,
ταύτης ἐπιβολὴν ψηφιεῖ μίαν μονην.
πάντως γε κάκει ταῦτ' ἔδρας ἐκάστοτε.

770

763 "Αιδης διακρινεῖ.] 'Death will part us sooner than I will comply in this.' It seems a mixed construction of, (1) Death only shall part us (myself and the law-courts), and (2) Death shall take me (=I will die) ere I give in to this.' The Scholiast says there is reference to a passage in the *Cressae* of Euripides, where *κρινεῖ ταῦτα* is used. Aristophanes is indeed perpetually taking fragments from Euripides, but there is perhaps nothing in this phrase to necessitate its being a quotation.

764 κεχάρηκας.] His only joy and pleasure had come to be in courts. In *Les Plaideurs* the same plan is adopted: Act II. Sc. 13. 'Hé doucement! Mon père, il faut trouver quelque accommodement. Si pour vous sans juger la vie est un supplice, Si vous êtes pressé de rendre la justice, Il ne faut pas sortir pour cela de chez vous; Exercez le talent et jugez parmi nous.'

767 ταῦθ' ἄπερ.] i.e. ταῦτα δίκαζε ἄπερ ε. π. Meineke reads πράτθ' ἄπερ, perhaps because ταῦθ' ἄπερ does not fit in so well with Philocleon's interruption, περὶ τοῦ; τί

ληρεῖς; But the change is needless. Nor is it important whether ταῦθ' or ταῦθ' is read. In Eq. 213, ταῦθ' ἄπερ ποιεῖς πολεῖ is a similar phrase, where the sausage-seller is told that the new trade of politics is but a continuation of his old trade of mincing up sausage-meat. Racine continues in imitation of this part. 'Dandin. Ne raillons point ici de la Magistrature, Vois-tu je ne veux point être juge en peinture. Léandre. Vous serez, au contraire un juge sans appel, Et juge du Civil comme du Criminel. Vous pourrez tous les jours tenir deux audiences: Tout vous sera chez vous matière de sentences. Un valet manque-t-il à rendre un verre net; Condamnez-le à l'amende; et s'il le casse, au fouet. Dandin. C'est quelque chose; encor passe quand on raisonne. Et mes vacations, qui les payera? personne? Léandre. Leurs gages vous tiendront lieu de nantissement. Dandin. Il parle, ce me semble, assez pertinemment.'

769 μίαν.] Sc. δραχμήν: that being the unit of Attic money.

770 πάντως γε, κ.τ.λ.] And the

καὶ ταῦτα μέν νυν εὐλόγως, ἦν ἐξέχη
εἴλη κατ' ὅρθρον, ἥλιάσει πρὸς ἥλιον
ἔὰν δὲ νίφη, πρὸς τὸ πῦρ καθήμενος·
ὑνούτος, εἰσει· κἀν ἔγρη μεσημβρινὸς,
οὐδεὶς σ' ἀποκλείσει θεσμοθέτης τῇ κιγκλίδι.

775

ΦΙΛΟΚΛΕΩΝ

τουτὶ μ' ἀρέσκει.

ΒΔΕΛΤΚΛΕΩΝ

πρὸς δὲ τούτοις γ', ἦν δίκην
λέγη μακράν τις, οὐχὶ πεινῶν ἀναμενεῖς,
δάκνων σεαυτὸν καὶ τὸν ἀπολογούμενον.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν διαγιγνώσκειν καλῶς δυνήσομαι
ώσπερ πρότερον τὰ πράγματ' ἔτι μασώμενος;

780

causes you dealt with there (says his son) were not much better. This is in contempt: but the old man would probably see nothing in it but a promise that he should have what he had before.

771—74 **καὶ ταῦτα...εἰσει.**] ‘And these cases you will (as reason is) judge out in the sun, if the morning is fine; by the fire, if it snows; you will go indoors, if it rains.’ Such appears the best way of punctuating the present text. The common punctuation gives ‘if it snows, sitting by the fire, while it rains, you will take cognizance of the case,’ if we take *εἰσει* from *εἰσομαι*, as the Scholiast does, who explains it by *γνώση τὴν δίκην*. This is hardly sense. But it is, with the punctuation adopted above, rather a curious order of weather; sunshine—snow—rain: and a conjunction is wanted with *ν. ἐ*. Meineke says that in the reading of MS. V. *ὑνοτας* ‘latet aliud quid quam *ὑνοτος*:’ but what it could have been, it seems vain to conjecture: nor indeed is there enough ground for rejecting our text as corrupt.

771 **ἐξέχη.**] Cf. Ar. *Fr.* 346, Λέξεις ἄρα, ὡσπερ τὰ παιδί, *ἐξεῖ* ὡφέλιον.

772 **ἥλιον.**] The derivation for *ἥλιαλα* suggested here is countenanced by Scholiasts, though *ἀλιξεύθαι* is doubtless the correct origin of the word.

775 **οὐδεὶς σ' ἀπ.**] You may be as late as you like. Cf. above, v. 690.

776 **τουτὶ μ' ἀρέσκει.**] This accusative, in place of the usual dative, with such verbs, is called by grammarians an Attic construction. It seems worth while to compare as analogous the use in English of the directly objective case in many phrases, e.g. ‘Shoot me that bird,’ ‘Give him the book,’ and the like. And in French, ‘Donnez-moi,’ but ‘Il m'a donné, il me donne,’ when the case precedes the verb.

778 **δάκνων, κ.τ.λ.**] For self-biting cf. v. 374. Snappishness towards the defendant often resulted (says the Scholiast) with a hungry juror.

780—83 **μασώμενος...ἀναμασώμενοι.**] We may infer that *ἀναμα-*

ΒΔΕΛΤΚΛΕΩΝ

πολλῷ γ' ἀμεινον καὶ λέγεται γὰρ τουτογί,
ώς οἱ δικασταὶ ψευδομένων τῶν μαρτύρων
μόλις τὸ πρᾶγμ' ἔγνωσαν ἀναμασώμενοι.

ΦΙΛΟΚΛΕΩΝ

ἀνά τοί με πείθεις. ἀλλ' ἐκεῦν' οὐπω λέγεις,
τὸν μισθὸν ὅπόθεν λήψομαι.

ΒΔΕΛΤΚΛΕΩΝ

παρ' ἐμοῦ.

ΦΙΛΟΚΛΕΩΝ

καλῶς,

785

ὅτιὴ κατ' ἐμαυτὸν κοῦ μεθ' ἑτέρου λήψομαι.
αἴσχιστα γάρ τοί μ' εἰργάσατο Λυσίστρατος
ὁ σκωπτόλης. δραχμὴν μετ' ἐμοῦ πρώην λαβὼν,
ἐλθὼν διεκερματίζετ' ἐν τοῖς ἰχθύσιν,
κάπειτ' ἐπέθηκε τρεῖς λοπίδας μοι κεστρέων·
κάγῳ 'νέκαψ'. ὁβολοὺς γάρ φόμην λαβεῖν·
κάτα βδελυχθεὶς ὁσφρόμενος ἐξέπτυσα·
κάθ' εἶλκον αὐτόν.

790

σᾶσθαι had an analogous use to the Lat. ‘ruminare,’ and to our own ‘to chew the cud,’ though this last would hardly be used of judicial reflexion. ἐκ μεταφορᾶς τῶν ἀναπεμπαζόντων τὴν τροφὴν ξώων, καὶ αὖθις ἀναμασωμένων. Schol.

784 ἄνα τοί με πείθεις.] Cf. Nub. 792, ἀπὸ γὰρ δλούμαι.

787 Δυσίστρατος.] Cf. Ach. 854, οὐδὲ αὖθις αὖ σε σκώψεται Παύσων ὁ παμπόνηρος, Δυσίστρατος τ' ἐν τάγορᾳ. Also in Eq. 1265 he is mentioned. He seems to have been a poor hungry parasite, who probably earned his dinner by his jokes. He is one of Philocleon's companions at the banquet (below, v. 1302, 1308), and we have a specimen there of his style of wit and buffoonery.

788 δραχμὴν.] That the κωλαγρέ-

ται might not have to give change, they gave a drachma (=six obols) to a pair of dicasts.

789 ἐν τοῖς ἰχθύσιν.] So ἐν τῷ μύρῳ, ‘in the perfume market,’ in Eq. 1375 : ἐν ταῖς μυρρίναις, Thesm. 448 : κάν ταῖσι χύτραις καὶ τοῖς λαχάνοισιν ὄμοις, Lys. 557.

790 τρεῖς λοπίδας.] The three mullet scales would look like small coins at first sight.

791 κάγῳ 'νέκαψ'.] To put coins in the mouth appears to have been a common practice. Alexis (in Athenaeus) has this very word, ὁ δ' ἐγκάψας τὸ κέρμα' εἰς τὴν γνάθον. And in Eccl. 818, μεστὴν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων, is said by one who has just been marketing.

793 εἴλκον.] ‘I was dragging him off (into court).’

ΒΔΕΛΤΚΛΕΩΝ

ὁ δὲ τί πρὸς ταῦτ' εἶφ;

ΦΙΛΟΚΛΕΩΝ

ἢ τι;

ἀλεκτρυόνος μὲν ἔφασκε κοιλίαν ἔχειν·

ταχὺ γοῦν καθέψεις τάργυριον, ηδὸν λέγων.

795

ΒΔΕΛΤΚΛΕΩΝ

ἔρᾶς ὅσον καὶ τοῦτο δῆτα κερδανεῖς;

ΦΙΛΟΚΛΕΩΝ

οὐ πάνυ τι μικρόν. ἀλλ’ ὅπερ μέλλεις ποίει.

ΒΔΕΛΤΚΛΕΩΝ

ἀνάμενέ νυν ἐγὼ δὲ ταῦθ’ ἥξω φέρων.

ΦΙΛΟΚΛΕΩΝ

ὅρα τὸ χρῆμα τὰ λόγια ὡς περαινεται.

ηκηκόη γάρ ὡς Ἀθηναῖοι ποτε

800

794 ἀλεκτρυόνος.] ἐπεὶ πάντα πέττουσιν οἱ ἀλεκτρυόνες, θερμοτάτην κοιλίαν ἔχοντες. An ostrich is our proverbial bird for tough digestion: hence Mitchell renders it ‘Health to your ostrich-coats quoth he! Hard cash, I see, disturbs not your digestion.’

795 ταχὺ γοῦν καθέψεις.] Hirschig reads *καταπέψεις*. But how the future tense is to be explained here, is not clear. With the usual text it is ‘At all events you make short work of digesting money.’ Lysistratus ignores the fact that he had given him fish-scales, and that he had got rid of the contents of his mouth ‘exspundo’ not ‘digerendo.’

ἢ δ’ δῆ.] ἀντὶ τοῦ ἔφη, καὶ ἔστιν ἀπὸ τοῦ ημῶν κέχορηται δὲ αὐτῷ συνεχῶς ὁ Πλάτων. Schol.

797 οὐ πάνυ τι μικρόν.] ‘It is not so very small a gain.’ For a thorough discussion of *οὐ πάνυ* see an appendix upon this phrase at the end of Cope’s *Gorgias*. The irony

of the speaker, the tone of the voice &c., often make *οὐ πάνυ*, which strictly is ‘not altogether, not quite,’ a polite equivalent for ‘not at all’: but there seems to me no strong reason for the rule laid down by some, that *οὐ πάνυ* means ‘altogether not,’ *οὐ παντάπασι* ‘not altogether;’ the former a negation of the whole in all its parts, the latter a negation of some one or more parts in the whole. Some passages in Plato and Aristotle are (it appears) decisive against this rule, and there are none which cannot be well explained with *οὐ πάνυ*=‘not quite,’ which seems its natural meaning.

798 Βδελύκλεων goes in to fetch all that is needed to constitute a court.

799 λόγια.] Frequent recourse is had to oracles, cf. *Eg.* 109 sqq., 195–201, 1030–4. Philocleon speaks these lines to himself: the slaves probably having left the stage with Bdelycleon.

δικάσοιεν ἐπὶ ταῖς οἰκίαισι τὰς δίκας,
κἀν τοῖς προθύροις ἐνοικοδομήσοι πᾶς ἀνὴρ
αὐτῷ δικαστηρίδιον μικρὸν πάνυ,
ῶσπερ Ἐκάτειον, πανταχοῦ πρὸ τῶν θυρῶν.

ΒΔΕΛΤΚΛΕΩΝ

ἴδοὺ, τί ἔτ' ἔρεις; ὡς ἅπαντ' ἐγὼ φέρω
ὅσταπέρ γ' ἔφασκον, κάτι πολλῷ πλείονα.
ἀμὶς μὲν, ἦν οὐρητιάσης, αὐτῇ
παρὰ σοὶ κρεμήσετ' ἐγγὺς ἐπὶ τοῦ παττάλου.

805

ΦΙΑΟΚΛΕΩΝ

σοφόν γε τουτὶ καὶ γέροντι πρόσφορον
ἔξεῦρες ἀτεχνῶς φάρμακον στραγγουρίας.

810

ΒΔΕΛΤΚΛΕΩΝ

καὶ πῦρ γε τουτὶ, καὶ προσέστηκεν φακῆ,
ροφεῖν ἐὰν δέη τι.

ΦΙΑΟΚΛΕΩΝ

τοῦτ' αὖ δεξιόν·

κἄν γὰρ πυρέττω, τόν γε μισθὸν λήψομαι.
αὐτοῦ μένων γὰρ τὴν φακῆν ροφήσομαι.

801 ἐπὶ ταῖς οἰκίαισι.] ‘At their several homes.’

804 Ἐκάτειον.] There were numerous chapels of Hecate about Athens: ὡς τῶν Ἀθηναίων πανταχοῦ ἰδρυμένων αὐτήν, ὡς ἔφορον πάντων καὶ κουροτρόφον. Schol. And probably they were near the entrances of the houses.

805 Bdelycleon comes out with his judicial apparatus.

808 ἐπὶ.] The German editors change this to ἐκ or ἀπό. Though these prepositions are more natural with *κρεμ.*, yet the vessel might surely be said to rest *on* its peg.

811 φακῆ.] ὕσπερ τὸ συκῆ ἀπὸ συκέα περισπώσι, καὶ τὸ ἀμυγδαλῆ ἀπὸ ἀμυγδαλέα, οὕτω καὶ φακῆ ἀπὸ τοῦ φακέα. Schol. The plant itself is φακός.

813 κἄν γὰρ πυρέττω.] Even

though he might be ill and sick of a fever, he might get his pay while sitting comfortably at home by the fire and swallowing his gruel. For *οἱ νοσοῦντες χυλὸν πτισάνης ροφοῦσι.* Schol. And in a fragment of Aristophanes found in Athenaeus (Fr. 201) we have *πτισάνην διδάσκεις αὐτὸν ἔψειν η φακῆν.* This explanation seems so satisfactory that I cannot understand Hermann’s transposition of the line to follow v. 797.

815 A cock is brought out, to wake up the dicast, should he go to sleep; a result not improbable. In *Les Plaideurs L’Intime*, in proof of his qualifications for an advocate, says ‘J’endormirai, Monsieur, tout aussi bien qu’un autre.’ And Dandin accordingly does go to sleep under the effect of the advocate’s pleadings.

ἀτὰρ τί τὸν ὅρνιν ὡς ἔμ' ἐξηνέγκατε;

815

ΒΔΕΛΤΚΛΕΩΝ

ἴν[τ̄] ἀν, ἦν καθεύδης ἀπολογουμένου τινὸς,
ἄδων ἀνωθεν ἐξεγείρῃ σ' οὐτοσί.

ΦΙΛΟΚΛΕΩΝ

Ἐν ἔτι ποθῷ, τὰ δ' ἄλλ' ἀρέσκει μοι.

ΒΔΕΛΤΚΛΕΩΝ

τὸ τί;

ΦΙΛΟΚΛΕΩΝ

θῆρῶν εἰ πως ἐκκομίσαις τὸ τοῦ Λύκου.

ΒΔΕΛΤΚΛΕΩΝ

πάρεστι τουτὶ, καύτὸς ἄναξ οὐτοσί.

820

ΦΙΛΟΚΛΕΩΝ

ὦ δέσποιθ' ἥρως, ὡς χαλεπὸς ἄρ' ἥσθ' ἴδεῖν.

ΒΔΕΛΤΚΛΕΩΝ

οἶσπερ ἡμῖν φαίνεται Κλεώνυμος.

ΦΙΛΟΚΛΕΩΝ

οῦκουν ἔχει γ' οὐδ' αὐτὸς ἥρως ὡν ὅπλα.

ΒΔΕΛΤΚΛΕΩΝ

εἰ θᾶττον ἐκαθίζου σὺ, θᾶττον ἀν δίκην
ἐκάλουν.

ἐξηνέγκατε.] Plural, because one of the slaves helped to bring out the things.

817 **ανωθεν.**] The cock was placed on a perch above Philocleon's head. Below at v. 932 he appeals to the bird to confirm his judgment.

819 **εἰ πως.**] This, the common text, is in every way as good as Meineke's alteration. 'If you would manage to bring out Lycus' statue' is a natural way of asking for it.

Λύκου.] Cf. above, v. 389.

820 **πάρεστι τουτὶ.**] He brings a picture of Lycus, Schol. And apparently it was a stern countenance (*χαλεπὸς*), and (the Scholiast says) ill-looking (*δύσμορφος*). This

leads to a comparison with Cleonymus; upon which it is remarked that he is like Cleonymus in not having defensive armour, with allusion to Cleonymus casting away his shield. A hero was commonly represented in full panoply.

823 **οῦκουν κ.τ.λ.**] Sosias is unnecessary here; to whom the line is commonly given. Bergk and Meineke corrected the arrangement. The dialogue runs thus, BD. 'Here is Lycus'. Ph. 'What an ugly stern fellow he is.' BD. 'He's something like Cleonymus, methinks.' Ph. 'Ay, and that's why, hero though he is, he has no shield.'

825 **ἐκάλουν.**] This verb is used of the presiding judge, cf. below v.

ΦΙΛΟΚΛΕΩΝ

κάλει νυν, ώς κάθημαι ὥπε πάλαι.

825

ΒΔΕΛΤΚΛΕΩΝ

φέρε νυν, τίν' αὐτῷ πρώτον εἰσαγάγω δίκην;
 τί τίς κακὸν δέδρακε τῶν ἐν τῷκίᾳ;
 ἡ Θρᾷττα προσκαύσασα πρώην τὴν χύτραν—

ΦΙΛΟΚΛΕΩΝ

ἐπίσχεις οὐτος· ώς δλίγους μ' ἀπώλεσας.
 ἄνευ δρυφάκτου τὴν δίκην μέλλεις καλεῖν,
 δὲ πρώτον ἡμῖν τῶν ιερῶν ἐφαίνετο;

830

ΒΔΕΛΤΚΛΕΩΝ

μὰ τὸν Δί' οὐ πάρεστιν.

ΦΙΛΟΚΛΕΩΝ

ἀλλ' ἐγὼ δραμῶν
 αὐτὸς κομιοῦμαι τό γε παραντίκ' ἔνδοθεν.

ΒΔΕΛΤΚΛΕΩΝ

τέ ποτε τὸ χρῆμ'; ώς δεινὸν ἡ φιλοχωρία.

1441, ἔως ἀν τὴν δίκην ἀρχων καλῆ.
 Similis is the use of *εἰσάγειν* in the next line.

827 τί τίς.] The double interrogative is quite after Greek use, and better than the common text *τί τις*, though 'Who has done what?' is in English very colloquial.

828 προσκαύσασα.] 'Burning the pot' must here mean 'burning or singeing the contents of it;' for the pot would be on the fire in the regular way of business, and would (with the other cooking vessels) become *προσκεκαυμένα*, cf. below v. 939.

829 δλίγουν.] Cf. *Nub.* 722, δλίγου φροῦδος γεγένημαι.

830 δρυφάκτου.] The only instance of the singular of this word.

831 ιερῶν.] Cf. *Thesm.* 629, σὺ δ' εἰπέ μοι, δ τι πρώτον ἡμῖν τῶν ιερῶν ἐδείκνυτο. To the old dicast all appertaining to the law-courts is sacred.

832 ἀλλ' ἐγὼ κ.τ.λ.] Philocleon posts off to fetch something for δρύ-

фактоу; his son exclaims in surprize at the old man's quickness τί ποτε κ.τ.λ. Then Xanthias runs in, with the tale of the dog's theft: this is at once seized on as the first case for the decision of this home circuit: then, as the old man re-enters, his son exclaims τοντὶ τί ἔστι; The arrangement of the speakers in Dindorf's *Poetae Scenici* is absurd. The text above follows the arrangement of Richter and Meineke. The adoption of ὁ τι ποτὲ χρῆμ' from Hermann, to end Philocleon's speech in v. 834, seems unnecessary. The meaning of that would be 'I will run in and get whatever we want' or 'whatever article I can lay my hands on'. The common reading τί ποτε τὸ χρῆμ' is 'Why, what ever ails the man? (he runs off so fast). A wonderful thing is the love of place!'

834 φιλοχωρία.] Philocleon has a cat-like attachment to the law-courts.

ΞΑΝΘΙΑΣ

βάλλ' ἐσ κόρακας. τοιουτονὶ τρέφειν κύνα.

835

ΒΔΕΛΤΚΛΕΩΝ

τί δ' ἔστιν ἐτεόν;

ΞΑΝΘΙΑΣ

οὐ γάρ ὁ Λάβης ἀρτίως
οἱ κύων παράξεις ἐσ τὸν ἵπνὸν ἀναρπάσας
τροφαλίδα τυροῦ Σικελικὴν κατεδήδοκεν;

ΒΔΕΛΤΚΛΕΩΝ

τοῦτ' ἄρα πρῶτον τἀδίκημα τῷ πατρὶ¹
εἰσακτέον μοι· σὺ δὲ κατηγόρει παρών.

840

835—890. The first criminal to be tried is found in a dog who has stolen and eaten a cheese. His fellow dog is to prosecute. After due sacrifices and prayers from Bdelycleon and the chorus that their artifice may succeed, the trial begins.

835 βάλλ' ἐσ κ.] Said to the dog.
τρέφειν.] Infinitive of exclamation: cf. *Nub.* 268, τὸ δὲ μηδὲ κυνῆν ... ἐλθεῖν ἔχοντα. The explanation of such a construction seems to be that the infinitive of the verb may stand for a noun, and then, the noun having been expressed, the rest of the sentence is left unsaid, the tone of the speaker plainly enough indicating what it would be. Thus, ‘that I didn’t even put a cap on before I came (was foolish):’ and here, ‘To keep such a dog (is absurd).’

836 Δάβης.] ‘Griper, Nipper, Holdfast,’ a natural name for a dog: the Scholiast quotes Δάκης as a dog’s name used by Teleclides. But there is evident allusion to Laches and his speculations in Sicily. Cf. above, v. 240, ἔσται Δάκητι νυνὶ (ἢ δικῇ). Laches went with the first Athenian expedition to Sicily, in B. C. 427. Cf. Thuc. III. 86, 88, 90. He was superseded by Pythodorus (Thuc. III. 115). The facts of the deme of

Aexone being given to the dog (Laches’ real deme, cf. Plat. *Lach.* 197), and of the theft being a *Sicilian* cheese, leave no doubt that Laches is here alluded to.

837 ἵπνὸν.] ‘The kitchen’: for the limited sense of ‘oven’ will not suit. Cf. v. 139.

838 τροφαλίδα.] ‘fresh curd-cheese,’ from τρέφειν. Cf. Theocr. *Id.* XXV. 106, ἄλλος ἀμβλγιον εἶχ·, ἄλλος τρέφε πίονα τυρόν. One Scholiast appears to interpret it ‘a round cheese;’ and that the cheese was round is likely: but the explanation perhaps arises from some confusion between τρέπειν and τρέφειν. The dairy sense of τρέφειν is quite established enough to make the meaning of τροφαλίδα certain.

Σικελικὴν.] πολυνθρέμμων δὲ ἡ Σικελία, διὸ τυρὸν πολὺν καὶ κάλλιστον ἔχει. Schol.

839 τοῦτ' ἄρα, κ.τ.λ.] Racine has a dog-trial in imitation of this. But there is not very much similarity between Aristophanes and the French dramatist here. The latter makes the tediousness and bombast of the advocates the chief feature in the trial, which ends in the judge being sent to sleep, and, on being awakened, hastily condemning the accused to the galleys.

840 εἰσακτέον.] The technical

ΞΑΝΘΙΑΣ

μὰ Δῖ οὐκ ἔγωγ· ἀλλ’ ἄτερός φησιν κύων
κατηγορήσειν, ἦν τις εἰσάγη γραφήν.

ΒΔΕΛΤΚΛΕΩΝ

ἴθι νυν, ἄγ’ αὐτῷ δεῦρο.

ΞΑΝΘΙΑΣ

ταῦτα χρὴ ποιεῖν.

ΦΙΛΟΚΛΕΩΝ

τουτὶ τί ἔστι;

ΒΔΕΛΤΚΛΕΩΝ

χοιροκομένον ‘Εστίας.

ΦΙΛΟΚΛΕΩΝ

εἰθ’ ιεροσυλήσας φέρεις;

ΒΔΕΛΤΚΛΕΩΝ

οὐκ, ἀλλ’ ἵνα
ἀφ’ ‘Εστίας ἀρχόμενος ἐπιτρίψω τινά.

845

ΦΙΛΟΚΛΕΩΝ

ἀλλ’ εἰσαγ’ ἀνύσας ὡς ἐγὼ τιμᾶν βλέπω.

ΒΔΕΛΤΚΛΕΩΝ

φέρε νυν, ἐνέγκω τὰς σανίδας καὶ τὰς γραφάς.

word of the judge: cf. note on v. 825.

844 **τουτὶ.**] Philocleon returns, with a pig-sty fence, ἀγγέλον τι κανωπόν, to serve for δρύφακτοι. It is called ‘of Hestia,’ because (says the Scholiast) they kept pigs close to their homes (if that be the meaning of ἐπὶ τῆς ἔστιας τρέφοντι χοίρους), the pig-stye adjoining the house probably. In an Irish cabin indeed the pig is more literally ἐπὶ τῆς ἔστιας. Also, at libations, they began with the goddess Hestia; hence Philocleon, when charged with temple-robbing, replies, ‘No, it’s all in the regular course; I begin with

Hestia, as our wont is, and go on to despatch my victim.’ Cf. Plat. *Euthyphr.* 3, ἀφ’ ‘Εστίας ἀρχεσθαι κακουργεῖν τὴν πόλιν. The phrase passed into a proverb for beginning at the very beginning.

847 **τιμᾶν βλέπω.**] Cf. Ach. 375, οὐδὲν βλέποντιν ἀλλο πλὴν ψῆφω δακεῖν. The infinitive takes the place of the noun: hence such phrases as βλέπειν νᾶπιν may be compared with this.

848 **σανίδας.**] These are certainly here what they most probably are at v. 349, tablets with notices of the suits upon them; containing in fact a programme of the dicastic business

ΦΙΛΟΚΛΕΩΝ

οἵμοι, διατρίβεις κάπολεῖς τριψημερῶν·
έγὼ δ' ἀλοκίζειν ἐδεόμην τὸ χωρίον.

850

ΒΔΕΛΤΚΛΕΩΝ

ἰδού.

ΦΙΛΟΚΛΕΩΝ

κάλει νυν.

ΒΔΕΛΤΚΛΕΩΝ

ταῦτα δή.

ΦΙΛΟΚΛΕΩΝ

τίς οὐτοσὶ

ὁ πρῶτος εστιν;

ΒΔΕΛΤΚΛΕΩΝ

ἐσ κόρακας, ὡς ἄχθομαι,
ὅτι ἔπειλαθόμην τοὺς καδίσκους ἐκφέρειν.

ΦΙΛΟΚΛΕΩΝ

οὗτος σὺ ποῖ θεῖς;

ΒΔΕΛΤΚΛΕΩΝ

ἔπὶ καδίσκους.

to be done. There was no strong necessity for them perhaps, when only one suit, and that a known one, was coming on; but Philocleon will insist in having all the minutest particulars of law-court furniture.

850 ἔγὼ δ'...τὸ χωρίον.] Meineke thinks this line corrupt. It is commonly interpreted, 'And I wanted to furrow up the ground,' i. e. to trace the line on the *πινάκιον τιμητικόν*. He was in a hurry to be at his work, and to condemn his man. And *Thesm.* 777—786 is brought to support such a metaphor; where Mnesilochus, meaning to write, says, *ἄγε δὴ πινάκων ξεστῶν δέλτοι, δέξασθε σμίλης ὀλκὸν*, κῆρυκας ἐμῶν μόχθων· οἵμοι τοιτὶ τὸ ρῶ μοχθηρὸν· χώρει, χώρει. πολαν αὐλακα; βάσκετ' ἔπει- γετε πάσας καθ' ὁδοὺς κείνῃ ταύτᾳ·

ταχέως χρή. But is it not possible that Philocleon, who, though a dicast, is in some respects a rough old-fashioned fellow, has a farm? and that he counted on getting away to it, after despatching his law business, and doing a little farmer's work. 'You will keep me here all day,' he says, 'and I wanted to do a bit of ploughing on my farm.' *χωρίον* is frequently used in this sense: cf. *Ach.* 226, *Pac.* 1146, 1148. The delay of these preparations wearies him, though he is anxious to have everything correct: hence at v. 855 he will not have *κάδισκοι* fetched, but at once produces something to serve for them. Of course there is a little inconsistency in his wanting thus to get it over, but that is not unnatural in an old man of his sort.

ΦΙΛΟΚΛΕΩΝ

μηδαμῶς.

έγω γὰρ εἶχον τούσδε τοὺς ἀρυστίχους.

855

ΒΔΕΛΤΚΛΕΩΝ

κάλλιστα τοίνυν πάντα γὰρ πάρεστι νῷν
ὅσων δεόμεθα, πλήν γε δὴ τῆς κλεψύδρας.

ΦΙΛΟΚΛΕΩΝ

ἡδὶ δὲ δὴ τίς ἐστιν; οὐχὶ κλεψύδρα;

ΒΔΕΛΤΚΛΕΩΝ

εὖ γ' ἐκπορίζεις αὐτὰ κάπιχωρίως.
ἀλλ' ὡς τάχιστα πῦρ τις ἔξενεγκάτω
καὶ μυρρίνας καὶ τὸν λιβανωτὸν ἔνδοθεν,
ὅπως ἀν εὐξώμεσθα πρῶτα τοῖς θεοῖς.

860

ΧΟΡΟΣ

καὶ μὴν ἡμεῖς ἐπὶ ταῖς σπονδαῖς
καὶ ταῖς εὐχαῖς
φήμην ἀγαθὴν λέξομεν ὑμῖν,
ὅτι γενναιώς ἐκ τοῦ πολέμου
καὶ τοῦ νείκους ξυνεβήτην.

865

ΒΔΕΛΤΚΛΕΩΝ

εὐφημία μὲν πρῶτα νῦν ὑπαρχέτω.

855 ἀρυστίχους.] ἀγγεῖον φέστιν
ἀρύσσασθαι, κοτύλη ἢ κύαθος. Schol.859—62. Myrtle boughs and frankincense are brought out. On μυρρίναι the scholiast says μυρρίναις γὰρ ἐστεφανοῦντο οἱ ἀρχοντες: and at most festivals these boughs appear to have been used. Cf. the well-known song on Harmodius and Aristogiton, ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω. And at the merry-making in *The Peace* (v. 1154) myrtle-boughs are sent for. Cf. also *Ran.* 871 for fire and frankincense thus called for: ιθι νῦν λιβανωτὸν δεῦρό τις καὶ

πῦρ δότω, δπως ἀν εὔξωμαι πρὸ τῶν σοφισμάτων.

863—67. This is a system of anapaests. A strophe follows, vv. 868—873, εὐφημία...πλάνων, to which correspond vv. 885—890, ξυνευχόμεσθα...νεωτέρων.

868 εὐφημία.] Constantly called for on similar occasions; cf. *Eg.* 1316, *Nub.* 263, *Thesm.* 295. This line is given by Meineke to the chorus. Richter gives the following line to Bdelycleon, making the chorus resume with τὸ πρᾶγμ' δ κ.τ.λ.

869—74. The Chorus pray that

ΧΟΡΟΣ

ὦ Φοῖβ' Ἀπολλον Πύθι', ἐπ' ἀγαθῇ τύχῃ
 τὸ πρᾶγμ' ὁ μηχανᾶται
 ἔμπροσθεν οὗτος τῶν θυρῶν,
 ἄπασιν ἡμῖν ἀρμόσαι
 πανσαμένοις πλάνων.
 ’Ιήιε Παιάν.

870

874

ΒΔΕΛΤΚΛΕΩΝ

ὦ δέσποτ' ἄναξ, γεῖτον ἀγνιεῦ τούμοῦ προθύρου προπύλαιε,
 δέξαι τελετὴν καινὴν, ἀναξ, ἦν τῷ πατρὶ καινοτομοῦμεν·
 παῦσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφὶν καὶ πρίνινον ἥθος,
 ἀντὶ σιραίου μέλιτος μικρὸν τῷ θυμιδίῳ παραμίξας·
 ἥδη δὲ εἶναι τοῖς ἀνθρώποις
 ἥπιον αὐτὸν,
 τοὺς φεύγοντάς τ' ἐλεεῦν μᾶλλον
 τῶν γραψαμένων,
 κάπιδακρύειν ἀντιβολούντων,
 καὶ παυσάμενον τῆς δυσκολίας
 ἀπὸ τῆς ὄργης
 τὴν ἀκαλήφην ἀφελέσθαι.

880

Bdelycleon's device may turn out well, and suit them all, giving them rest from their wanderings and errors in legal matters.

872 ἀρμόσαι.] Infinitive, as frequently in prayers, dependent on δέσ, or some word of the kind.

875—885. Bdelycleon puts up his special prayer that his father may be turned to a milder mood.

875 προθύρου προπύλαιε.] Readings vary here. The MSS. are corrupt: MS. R. has προθύρου πρόσθ' πύλας: MS. V. προπύλου προσπύλας: the rest προθύρου πρὸς πύλας. The correction in the text is Bentley's; Bergk reads πρόσθεν προπύλαον: Meineke προπύλου πάρος αὐλᾶς. The sense does not vary much, whichever correction we take as most probable. Meineke thinks his nearest to the Ven. MS., and that the expression is probably a fragment from

Euripides.

876 καινοτομοῦμεν.] Cf. *Ecccl.* 584, εἰ καινοτομεῖν ἔθελησουσι, καὶ μὴ τοῖς ἥθεσι λίαν τοῖς τὸν ἀρχαῖον ἐνδιατρίβειν.

877 στρυφὶν.] From στύφειν, 'astringere': χείλεα στυφθεῖσι, Anth. The next word πρίνινος is applied to old men in *Ach.* 179, coupled with στιπτολ.

878 σιραῖον.] τὸ ἡψημένον γλεῦκος, βραχὺ δὲ ἔχον παράπικρον δταν καθεψηθῆ. Schol. Instead of bitter a little sweet is to be put into the old man's composition.

880 φεύγοντάς τ' ἔλ.] He had been always ready to condemn, and inexorable to piteous appeals. Cf. above, 560—70.

884 ἀκαλήφην.] 'The nettle, the sting.' Crates in the *Phoenissae* used the word in the same way. Schol.

ΧΟΡΟΣ

ξυνευχόμεσθά σοι * * καπάδομεν
νέαισιν ἀρχαῖς, ἔνεκα τῶν προλελεγμένων.
εῦνοι γάρ ἐσμεν ἐξ οὐ
τὸν δῆμον ἥσθόμεσθά σου
φιλοῦντος ὡς οὐδεὶς ἀνὴρ
τῶν γε νεωτέρων.

ΒΔΕΛΤΚΛΕΩΝ

εἴ τις θύρασιν ἡλιαστής, εἰσίτω·
ὡς ἡνίκ’ ἀν λέγωσιν, οὐκ ἐσφρήσομεν.

ΦΙΛΟΚΛΕΩΝ

τις ἀρ' ὁ φεύγων οὗτος; ὅσον ἀλώσεται.

ΞΑΝΘΙΑΣ

ἀκούετ’ ἦδη τῆς γραφῆς. ἐγράψατο

885 **ξυνευχόμεσθά σοι]** ταῦτα or ταῦτα before σοι is generally accepted to fill the gap.

888 **ἥσθόμεσθα.]** Corrected from **ἥσθημεσθα** of MSS. In what way **ἥσθημεσθα**, the reading of Cobet and Meineke, is better, it is hard to say.

890 **τῶν γε νεωτέρων.]** τῶν γενναιοτέρων. R. V. And the Scholiast recognizes both readings. But the common text suits the metre, corresponding with v. 873, *πανσαμένους πλάνων*; and is better for the sense. ‘You love the people as no man does of the nobler sort,’ is a sentiment hardly intelligible. But, ‘as no man does, at least of the younger men, of men now-a-days,’ fits well with the character of the chorus who are approvers of an older generation. After this line Meineke adds *λίθε παιδύν*, to balance the same in v. 874; unnecessarily perhaps; cf. above, v. 281.

891—994. The trial begins. There is a dog plaintiff, and a dog defendant. The charge is set forth; the damages laid. Philocleon is eager to condemn, before he has heard half the case. Xanthias is spokes-

man for the prosecuting dog; shews how the accused stole the cheese and gave him no share. The old dicast will hardly hear any defence, but Bdelycleon makes him do so, and sets forth piteously the case of the accused, brings witnesses to shew that the accuser is just as bad; produces the children of the accused as a last resource to move pity. Philocleon is a little melted, but yet means to condemn. Bdelycleon, however, deceives him, and makes him put his vote into the wrong urn, and Labes is acquitted.

891 εἴ τις θύρασιν.] Bdelycleon acts as thesmothetes: cf. above, v. 775, οὐδεὶς σ' ἀποκλήσει θεσμοθέτης τῇ κιγκλίδῃ. The signal for the gathering we may suppose now to be taken down: cf. note on *σημείου* at v. 690.

893 τις ἀρ' ὁ φ.] Philocleon is eager for his work; predetermined that the defendant shall be well trounced.

ὅσον.] Exclamatory, ‘how finely, how thoroughly!'

894—97. Bdelycleon introduces the suit, *ἀκούετ’ ἦδη*, ‘Oyes, Oyes,’



κύων Κυδαθηναιεὺς Λάβητ' Αἰξωνέα,
τὸν τυρὸν ἀδικεῖν ὅτι μόνος κατήσθιεν
τὸν Σικελικόν. τίμημα κλωδὸς σύκινος.

895

ΦΙΛΟΚΛΕΩΝ

Θάνατος μὲν οὖν κύνειος, ἦν ἄπαξ ἀλῶ.

ΒΔΕΛΤΚΛΕΩΝ

καὶ μὴν ὁ φεύγων οὗτοσὶ Λάβης πάρα.

ΦΙΛΟΚΛΕΩΝ

ὦ μιαρὸς οὗτος ὡς δὲ καὶ κλέπτον βλέπει,
οἷον σεσηρῶς ἔξαπατήσειν μ' οἴεται.
ποῦ δ' ἔσθ' ὁ διώκων, ὁ Κυδαθηναιεὺς κύων;

900

Mitch. Cf. the usual ἀκούετε λέψ,
Ach. 1000.

895 **Κυδαθηναιεὺς.**] The deme of the parties concerned is mentioned in all such formulae. Here the deme of Cydathenus is given to the dog, because that was (it is said) the deme of Cleon. Cleon compares himself to a dog in *Eg.* 1023, and is compared to one by his adversaries.

Λάβητ' Αἰξωνέα.] Labes is (as we have seen at v. 836) to represent Laches. This deme of Aexone was noted for the scurrilous language to which its inhabitants were addicted, says Stephanus; and Plato (*Laches*, 197) seems to confirm this, where Laches says, ‘I will say nothing in reply, though I have plenty to say, lest you should assert that I am Aexonian not only in name but in nature.’

897 **Σικελικόν.**] Bergler quotes from Antiphanes in Athenaeus, *τυρὸς Σικελὸς, μύρον ἐξ Ἀθηνῶν, ἐγχέλεις Βοιώτια*. For Laches’ speculations in Sicily cf. note on v. 836.

τίμημα.] The damages were first laid by the plaintiff, who was said *τιμᾶσθαι*. Against this the opponents might *ἀντιτιμᾶσθαι*. The judge finally decided the amount (*ἐτίμα*).

κλωδὸς.] *περιτραχήλιος δεσμός.*

Schol. It is of fig-wood with allusion probably to *συκοφαντία*: of which Aristophanes never tires.

898 **Θάνατος μὲν οὖν.**] The mild penalty does not content Philocleon. All his interpolations in the trial scene are severe, and against the defendant.

900 **κλέπτον βλέπει.**] ‘He carries thief in his face.’

901 **σεσηρῶς.**] The ‘grin,’ expressed by this word, is generally in mockery or malice, but not always so, as Theocr. *Id.* VII. 19, *εἶπε σεσαρῶς δύματι μειδίωστι*, proves. Hence Richter’s alteration *σεσηνῶς* (a form perhaps not elsewhere found) is needless. The Scholiast’s explanation, *κεχηνώς, διπρονγμένον ἔχων τὸ στόμα*, further confirms the text. And the broad grin would be more immediately striking as the dog came in, than would the wagging of his tail. Richter quotes, *Eg.* 1029, *ὅς κέρκω σαίνων σ', δόπτεται δειπνῆς, ἐπιτηρῶν ἐξέδεται σου τοῦψον θταν σύ που ἀλλοτε χάσκης.*

902 **ποῦ δ' ἔσθ' ὁ διώκων.**] Dindorf in the old Poetae Scenici had *ποῦ δ'* ὁ δ., which manifestly was wrong. In his larger edition he approves *ποῦ μού διώκων*, i. e. *ποῦ μοι ὁ διώκων*, which is a curious crasis. *ποῦ ποῦ δ' ὁ δ.* Mein., *ποῦ δ' οὐν ὁ δ.*

ΚΤΩΝ

*αὐτὸν αὖτις.**πάρεστιν.*

ΒΔΕΛΤΚΛΕΩΝ

*ΦΙΛΟΚΛΕΩΝ
ἔτερος οὗτος αὖτις Λάβης.*

ΒΔΕΛΤΚΛΕΩΝ

*ἀγαθός γ' ὑλακτεῖν καὶ διαλείχειν τὰς χύτρας.
σίγα, κάθιζε· σὺ δέ ἀναβὰς κατηγόρει.*

905

ΦΙΛΟΚΛΕΩΝ

φέρε νῦν, ἅμα τίνδ' ἐγχεάμενος κάγῳ ρόφῳ.

ΞΑΝΘΙΑΣ

*τῆς μὲν γραφῆς ἡκούσαθ' ἦν ἐγραψάμην,
ἄνδρες δικασταὶ, τουτονί. δεινότατα γὰρ
ἔργων δέδρακε κάμε καὶ τὸ ρυππαπᾶ.
ἀποδρὰς γὰρ ἐσ τὴν γωνίαν τυρὸν πολὺν*

910

Hotib. The reading of the text is in Hirschig and Richter.

903 *αὖτις αὖτις.]* μιμεῖται τὴν φωνὴν. Schol. This line is variously divided. To give *πάρεστιν* to Bdelycleon, *ἔτερος—χύτρας* to Philocleon, as Dobree does, seems best. On the dicast asking for the prosecutor, he is brought forward, and barks, and Bdelycleon says, ‘He is here.’ The dicast remarks that he looks like a second Labes. The son rejoins that he is good at barking, &c.: and then bids his father listen in silence, while Xanthias gets up and speaks for the prosecutor.

904 *διαλείχειν.]* The prosecuting dog is about as bad as the other. In *Eg. 1030—34* Cleon is described as a dog Cerberus, of whom Demus is to beware, and who will escape notice *κυνηδὸν νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλείχων*. The χύτραι here mean subject states or islands, as there *νήσους* is by way of surprise for *χύτρας*.

906 *τίνδ']* Sc. *φακῆν*. Cf. above,

v. 811.

907 *ἥν.]* It is a question whether we ought against nearly all MSS. to change this to *ῆς*, though this latter is certainly the more Attic construction. Richter and Meineke do, following Brunck.

909 *ρύππαπᾶ.]* ‘The seamen,’ because *ρύππαπᾶ* was the seamen’s cry; for which cf. *Ran. 1073*; also *Eg. 602*, for a rhyming imitation, *ἰππαπᾶ*. The scholiast adds that the sailors were aggrieved by this cheese theft, *ὡς τῶν ἔρετῶν καὶ ναυτῶν περὶ πλείστου ποιουμένων τὸν τυρὸν*. However this may be, the sailors are mentioned naturally enough, since Laches was in command of a fleet in Sicily.

910 *γωνίαν.]* This and *ἐν τῷ σκότῳ* the Scholiast explains *ἐπειδὴ ἐν μέρει τῆς δύσεως ἡ Σικελία*. Sicily (as regards Greece) was out of the way and in a corner westward. Perhaps this is striving too much for a double meaning in all the details of the dog’s theft.

κατεσικέλιζε κάνεπλητ' ἐν τῷ σκότῳ,
νὴ τὸν Δῖ, ἀλλὰ δῆλος ἔστ' ἔμοιγέ τοι
τυροῦ κάκιστον ἀρτίως ἐνηρυγεῖ
ό βδελυρὸς οὗτος.

ΞΑΝΘΙΑΣ

κού μετέδωκ' αἰτοῦντι μοι.
καίτοι τίς ύμᾶς εὖ ποιεῖν δυνήσεται,
ἢν μή τι κάμοι τις προβάλλῃ τῷ κυνί;

915

ΦΙΛΟΚΛΕΩΝ

οὐδὲν μετέδωκεν;

ΞΑΝΘΙΑΣ

οὐδὲ τῷ κοινῷ γ' ἔμοι.

ΒΔΕΛΤΚΛΕΩΝ

θερμὸς γάρ ἀνὴρ οὐδὲν ἦττον τῆς φακῆς.
πρὸς τῶν θεῶν, μὴ προκαταγίγνωσκ', ὡς πάτερ,
πρὶν ἂν γ' ἀκούσῃς ἀμφοτέρων.

ΦΙΛΟΚΛΕΩΝ

ἀλλ', ὥγαθὲ,
τὸ πρᾶγμα φανερόν ἔστιν· αὐτὸς γάρ βοᾷ.

920

911 κατεσικέλιζε.] ‘He *si-sliced* away.’

914 κού μετέδωκ'.] That he gave no share to the other dog (Cleon's representative) is the chief crime. Xanthias' complaint, as the aggrieved dog, has an ironical meaning.

915 καίτοι κ.τ.λ.] Who can benefit you, without a previous sop to your Cerberus? It must be, ‘love me, love my dog.’ Cf. the note above at v. 904, and *Eg.* 1030—34.

917 οὐδὲν κ.τ.λ.] Meineke with Bergk gives this and the following line to Philocleon. Neither thus, nor with Dindorf's arrangement, is the connexion of θερμὸς γάρ ἀνὴρ with the preceding plain. Florens says, that Philocleon, while speaking, tries whether his lentil porridge is ready; and, finding it

hot, says that the accused is ‘as hot (meaning ‘as bold’) as the lentil porridge.’ But the direct mention of him as ἀνὴρ, ‘the man’ (instead of ‘the dog’) is curious. Nor is θερμότης a natural reason for withholding a share of anything. ἀνὴρ may indeed be compared with ἄνδρα in v. 923; but the sense of the line as applied to Labes or Laches is not satisfactory. The line is better given to Bdelycleon, with reference to some gesture of anger and eagerness to condemn shewn by Philocleon. Thus Bdelycleon would say, seeing his father's hot haste, ‘Why, the man's as hot as his lentil porridge! Pray, father, in heaven's name don't condemn too soon.’

920 ἀμφοτέρων.] Cf. note at 725.

ΞΑΝΘΙΑΣ

μή νυν ἀφῆτε γ' αὐτὸν, ὡς ἔντ' αὖ πολὺ^ν
κυνῶν ἀπάντων ἄνδρα μονοφαγίστατον,
ἴστις περιπλεύσας τὴν θυείαν ἐν κύκλῳ
ἐκ τῶν πόλεων τὸ σκύρον ἔξεδήδοκεν.

925

ΦΙΔΟΚΛΕΩΝ

έμοὶ δέ γ' οὐκ ἔστ' οὐδὲ τὴν ύδριαν πλάσαι.

ΞΑΝΘΙΑΣ

πρὸς ταῦτα τοῦτον κολάσατ'. οὐ γὰρ ἂν ποτε
τρέφειν δύναιτ' ἀν μία λόχμη κλέπτα δύο.
ἴνα μὴ κεκλάγγω διὰ κενῆς ἄλλως ἔγώ·
ἔαν δὲ μὴ, τὸ λοιπὸν οὐ κεκλάγξομαι.

930

ΦΙΔΟΚΛΕΩΝ

ἰοὺ ἰού.

ὅσας κατηγόρησε τὰς πανουργίας.
κλέπτον τὸ χρῆμα τάνδρος· οὐ καὶ σοὶ δοκεῖ,

923 ἄνδρα μονοφαγίστατον.] 'Beyond all dogs a man of selfish greed.' The inconsistency of κυνῶν ἄνδρα is intentionally ridiculous. The superlative in -ιστατος from μονόφαγος is analogous to λαλιστατος from λάλος, Eur. *Cycl.* 315; cf. Ar. *Ran.* 91.

924 θυείαν.] The mortar means Sicily or the Sicilian sea, as the Scholiast says. A mortar was round (*στρογγύλη*): cf. *Pac.* 228.

925 σκύρον.] Eupolis, in his *Golden Age*, has the phrase τροφαλὶς βαθίζει σκύρον ἡμφιεσμένη. There is a play on the double meaning. Of the cheese, it is the hard under crust; of the cities, the gypsum or stucco of their buildings. And in the next line Philocleon takes it as equivalent to γῆ σκιρρᾶς, with which they used to mend broken pitchers.

928 μία λόχμη.] There was a proverb μία λόχμη δύο ἐριθάκους οὐ τρέφει, 'one bush does not support two redstarts'. Here Xanthias means 'one house can't keep two thieves': he himself (as the dog or

Cleon) being of course one.

929 κεκλάγγω.] Some read κεκλάγχω: but the better editors and MS. R are for κεκλάγγω.

διὰ κενῆς.] This phrase is used adverbially by Thuc. IV. 126, ἡ διὰ κενῆς ἐπανάσεισις τῶν ὅπλων. And the Greeks often put together adverbs of nearly the same meaning. Another instance of διὰ κενῆς ἄλλως is quoted from Plato the comic writer: and Bergler quotes ἄλλως μάτην as combined. To which might be added αὐθις αὖ πάλιν, and similar phrases. It would be easy here to suggest a noun feminine as understood; but probably the speaker had no such definite noun in his mind, and was hardly conscious of any ellipse.

933 κλέπτον τὸ χρῆμα τάνδρος] = ἀνήρ ἔστι κλέπτης. For τὸ χρῆμα cf. *Nub.* 2, τὸ χρῆμα τῶν νυκτῶν, and the note there.

οὐ καὶ σοὶ.] The dicast turns round to the cock perched up above him.

ωλεκτρυόν ; νὴ τὸν Δῖ , ἐπιμύει γέ τοι .

ὁ θεσμοθέτης . ποῦ σθ' οὗτος ; ἀμίδα μοι δότω .

935

ΒΔΕΛΤΚΛΕΩΝ

αὐτὸς καθελοῦ τοὺς μάρτυρας γὰρ ἐσκαλῶ .

Λάβητι μάρτυρας παρεῖναι , τρυβλίον ,

δοϊδυκα , τυρόκνηστιν , ἐσχάραν , χύτραν ,

καὶ τἄλλα τὰ σκεύη τὰ προσκεκαυμένα .

ἀλλ' ἔτι σύ γ' οὐρεῖς καὶ καθίζεις οὐδέπω

940

ΦΙΛΟΚΛΕΩΝ

τοῦτον δέ γ' οἷμ' ἐγὼ χεσεῖσθαι τήμερον .

ΒΔΕΛΤΚΛΕΩΝ

οὐκ αὖ σὺ παύσει χαλεπὸς ὥν καὶ δύσκολος ,

καὶ ταῦτα τοῖς φεύγοντιν , ἀλλ' ὄδαξ ἔχει ;

ΦΙΛΟΚΛΕΩΝ

ἀνάβαιν , ἀπολογοῦν . τί σεσιώπηκας ; λέγε .

934 ἐπιμύει .] ‘He winks assent’: and a wink from a cock is as good as a nod.

937—9 The dish, cheese-scraper, &c., are called to witness in Labes’ favour. The ἐσχάρα was a portable brazier; cf. *Ach.* 887, δμῶες ἔξενέγκατε τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ρύπιδα . All the kitchen vessels might have seen the theft, and seen also what the thief did with the cheese; whether he gave any to others. The ἐσχάρα was perhaps used for the toasting of the cheese.

939 προσκεκαυμένα .] ‘burnt at the fire’ as such utensils would be: cf. above v. 828. Dobree and Hermann read προσκεκλημένα ‘subpoenaed as witnesses’; an ingenious change: but hardly needed.

942 οὐκ αὖ σὺ κ.τ.λ .] This is addressed to the old man. Bdelycleon had before asked him not to be too hasty in condemning (v. 819): he now asks it again, οὐκ αὖ σὺ ‘will you not, I again ask, cease &c.’ Florens takes it as addressed to the prosecutor; but there is not much

sense in rebuking him for severity; severity would be reasonable in him.

943 καὶ ταῦτα τοῖς φεύγοντιν .] ‘And that too against the poor defendants.’ Bdelycleon wants him to have some wrath for the prosecutors. Cf. above v. 880, τοὺς φεύγοντάς τ’ ἐλεεῖν μᾶλλον τῶν γραψαμένων , κ.τ.λ.

ἀλλ’ ὄδαξ ἔχει .] ‘But do you hold on to them with gripping teeth?’ One of the expected advantages in this law-court at home was, that the dicast being not starved, but having his porridge, would cease δάκνων τὸν ἀπολογούμενον (v. 778). The αὐτοδάξ τρόπος was a characteristic of the Athenians, cf. *Pac.* 607. The Scholiast strangely mistakes the meaning of this passage; and those who propose ἔχεις for ἔχει propose no improvement. The sense of the middle voice suits quite well: ‘you hold fast to, cling to’: it appears just the word for a bulldog tenacity.

944 ἀνάβαιν .] He turns to the defendant here.

ΦΙΛΟΚΛΕΩΝ

ἀλλ' οὐκ ἔχειν οὗτός γ' ἔοικεν ὁ τι λέγη.

945

ΒΔΕΛΤΚΛΕΩΝ

οὐκ, ἀλλ' ἐκεῖνύ μοι δοκεῖ πεπονθέναι,
ὅπερ ποτὲ φεύγων ἔπαθε καὶ Θουκυδίδης·
ἀπόπληκτος ἔξαιφνης ἐγένετο τὰς γνάθους.
πάρεχ', ἐκποδών. ἐγὼ γάρ ἀπολογήσομαι.
χαλεπὸν μὲν, ὡνδρες, ἐστὶ διαβεβλημένου
ὑπεραποκρίνεσθαι κυνός· λέξω δ' ὅμως.
ἀγαθὸς γάρ ἐστι καὶ διώκει τοὺς λύκους.

950

ΦΙΛΟΚΛΕΩΝ

κλέπτης μὲν οὖν οὗτός γε καὶ ξυνωμότης.

ΒΔΕΛΤΚΛΕΩΝ

μὰ Δι', ἀλλ' ἄριστός ἐστι τῶν νυνὶ κυνῶν,
οἵος τε πολλοῖς προβατίοις ἐφεστάναι.

955

ΦΙΛΟΚΛΕΩΝ

τί οὖν ὄφελος, τὸν τυρὸν εἰ κατεσθίει;

ΒΔΕΛΤΚΛΕΩΝ

ὅτι σοῦ προμάχεται καὶ φυλάττει τὴν θυραν

945 ἀλλ' οὐκ.] Philocleon maintains his conclusion against the defendant: thinking that he has not a word to say. His son says that it is not conscious guilt, but a sudden paralysis of the tongue.

947 Θουκυδίδης.] Son of Melesias, opponent of Pericles, accused of some misdoings in Thrace, and ostracised, B.C. 444, cf. *Ach.* 703, 708, where Aristophanes appears to pity him, as hardly dealt with. The policy of Pericles our poet does not approve of: cf. *Ach.* 530 sqq., and therefore naturally sympathizes with his rival.

949 πάρεχ', ἐκποδών.] Reiske seems to be right in thus punctuating. For πάρεχε can hardly mean 'take yourself off', or, with ἐκποδών, be equivalent to ἵθι ἐκπ., ἀπαγε

ἐκπ., as L. and S. say. πάρεχε is rather 'allow me, give place, let me come', and ἐκποδῶν 'out of the way with you!' The Scholiast confirms this by his note *λακτίσας τὸν κύνα φησὶν ἀναχώρει*. Bdelycleon pushes aside the dog and takes the place of defendant.

952 λύκος.] τοὺς συκοφάντας. Schol. It seems rather meant that Laches was an active soldier against his country's enemies.

953 κλ. μὲν οὖν οὗτός γε.] Cf. *Nub.* 1112, ὡχρὸν μὲν οὖν ἔγωγε καὶ κακοδαίμονα.

955 προβατίοις.] Cf. v. 32, πρόβατα συγκαθήμενα. No doubt here too there is an idea of the Athenians being silly sheep.

957 ὅτι σοῦ.] 'The good of him is that he fights for you &c.'

καὶ τᾶλλ' ἄριστός ἐστιν· εἰ δὲ ὑφεῖλετο,
ξύγγνωθι. κιθαρίζειν γὰρ οὐκ ἐπίσταται.

ΦΙΛΟΚΛΕΩΝ

ἔγὼ δὲ ἐβούλομην ἀν οὐδὲ γράμματα,
ἴνα μὴ κακουργῶν ἐνέγραφ' ἡμῖν τὸν λόγον.

Philocleon had asked ‘What is the good of him?’ and the answer is natural enough. Dobree reads it *ὅτι; σοῦ* ‘you ask what good? Why he fights &c.’ Either of these seems far preferable to Meineke’s conjectural change in his notes, *οὐ σοῦ κ.τ.λ.* ‘Does he not &c.’

959 **κιθαρίζειν κ.τ.λ.**] A curious excuse for non-appreciation of the difference between ‘meum’ and ‘tuum’. But ignorance of the elements of music implies utter illiterateness; therefore it is as if Bdelycleon had said ‘poor fellow! he’s had no schooling—knows nothing—what is he to turn his hand to but thieving?’ And below at v. 989, Philocleon retorts that he knows no trade but judging and condemning. In *Av.* 1432, *τι γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι*, is a similar excuse, given by the informer who knows no trade but his own. The scholiast quotes a proverb, to which there may be allusion, *πεξῆ βαδίζω, νεῖν γὰρ οὐκ ἐπίσταμαι*, ‘I trudge afoot because I cannot swim.’ In the *Knights* (v. 188) the sausage-seller objects *οὐδὲ μουσικὴν ἐπίσταμαι πλὴν γραμμάτων*: but he is told that that is rather odds in his favour for being a statesman now-a-days; and therefore for being a thief perhaps, in Aristophanes’ view of his country’s statesmen at that time.

960 **γράμματα.**] Cf. *γραμμάτων* in *Eg.* 189, quoted above. After *ἐβούλομην ἀν* understand *ἐπίστασθαι αὐτὸν*.

961 **ἴνα μὴ...ἐνέγραφ.**] A thorough discussion of this construction is to be found in Hermann’s notes on Viger, *de Idiotismis*. *ἴνα, δπως, ως*, with past indicative, express a con-

sequence now impossible: ‘adhibentur quum indicatur consilium, quod quis habuit, nec tamen effectum redditidit.’ ‘Cum indicativo praeteritorum temporum junguntur, quum significatur aliquid, quod futurum fuisset, si quid aliud actum esset, sed nunc non factum est.’ Herm. They indicate something which would have been sure to follow, had something else been done, but which, as it is, has not followed, since that antecedent ‘something else’ was not done. Examples are, Aristoph. *Pac.* 135, Eur. *Hipp.* 645, Soph. *Oed.* *Tyr.* 1389—93. This last passage gives a double illustration, one for the imperfect, one for the aorist tense. *οὐκ ἀν ἐσχόμην τὸ μὴ ποκλεῖσαι τούμὸν ἀθλιὸν δέμας, ἵνα ἥ τυφλόστε καὶ κλύων μηδέν...* *τι μὲν οὐ λαβών ἔκτεινας εὐθὺς, ως ἔδειξα μήποτε ἐμαυτὸν ἀνθρώπουσιν ἔνθεν ἦν γεγώς;* This past tense of the indicative may be aorist or imperfect: aorist, if a result is expressed not as lasting, but done once for all; imperfect, if lasting. Thus, *ἵνα ἥ τυφλός κ.τ.λ.*, ‘that so I might be not only blind but deaf,’ the blindness and deafness being results lasting up to the time of speaking; but *ως ἔδειξα μήποτε* ‘that so I might never have shewn,’ the shewing being but once for all, and now over and done. ‘That so’ seems the closest English reading. Monk (on the *Hippolytus*) suggested ‘in which case.’ But this rather loses the notion of intent, purpose, &c. in *ἴνα, δπως, ως*. True it is that *ἴνα* sometimes = ‘where,’ with a simple relative force; but then it should be followed by *οὐ* (with *ἀν*) not by *μὴ*. The English ‘that’ keeps the notion of purpose, &c., while the ‘so’ = ‘in that (now impossible) case,’ and

ΒΔΕΛΤΚΛΕΩΝ

ἀκουστον ὡς δαιμόνιε μου τῶν μαρτύρων.
 ἀνάβηθι, τυρόκυνηστι, καὶ λέξον μέγα·
 σὺ γὰρ ταμιεύουσ' ἔτυχες. ἀπόκριναι σαφῶς,
 εἰ μὴ κατέκυνησας τοῖς στρατιώταις ἄλαβες.
 φῆσι κατακυνῆσαι.

965

ΦΙΛΟΚΛΕΩΝ

νὴ Δῖ, ἀλλὰ ψεύδεται.

ΒΔΕΛΤΚΛΕΩΝ

ὡς δαιμόνιον, ἐλέει τοὺς ταλαιπωρουμένους.
 οὗτος γὰρ ὁ Λάβης καὶ τραχήλι ἐσθίει
 καὶ τὰς ἀκάνθας, κούδέποτ' ἐν ταύτῳ μένει.
 ὁ δὲ ἔτερος οἶος ἐστιν οἰκουρὸς μόνον.
 αὐτοῦ μένων γὰρ ἄττ' ἀν εἴσω τις φέρῃ,
 τούτων μεταυτεῖ τὸ μέρος· εἰ δὲ μὴ, δάκνει.

970

thus gives the right shade of meaning. Hermann observes that the Latins have no exactly equivalent construction, but that the Germans have; e.g. in Sophocles he well translates, ‘*damit ich blind und taub wäre*,’ and ‘*damit ich nie gezeigt hätte wer ich bin*.’ At the same time I would urge, in favour of Monk and his followers, that such conjunctions as *ἴνα ὡς δπως* partake of the character of relatives, and indeed were possibly relatives originally: compare the Latin ‘*quo*,’ which comes to be = ‘that.’ And the more common English way of putting such a sentence is, ‘why didst thou not receive me? (or, ‘would thou hadst &c.’ or, ‘thou shouldest have &c.’) so had I never shewn.’ Cf. note on *Nub.* 1158, 669 for this difference of Greek and English idiom. Shakspeare’s, ‘I would I were a glove upon that hand, *That* I might touch that cheek,’ is a case for this construction, and is so rendered in a Porson exercise.

964 ταμιεύουστ]. As a political term this would be a dispenser of moneys, provisions, &c. ‘treasurer,’

Mitch. In a house it would be ‘housekeeper, steward,’ or perhaps here ‘pantler, buttery-man.’

967 ἐλέει.] This must be a dissyllable in pronunciation, unless, as Dindorf in his notes proposes, we throw out *τούς*. In one edition Dindorf writes ἐλει, ‘recte, ut videtur,’ says Meineke. And ἐλεινὸς for ἐλεεινὸς rests on good authority. But possibly some of these combinations were monosyllabically pronounced, and yet not monosyllabically written. Cf. *νεανικήν* in v. 1067, and (if the vulg. be retained) ἀπεωσάμεσθα in v. 1085.

968—72. Labes can eat odds and ends and fish bones, and is here, there, and everywhere: the other stops at home, and wants to be well fed. The activity of Laches and the lazy greediness of Cleon are contrasted.

970 οἰκουρός.] Κλέωνά φῆσιν ἐνδομυχοῦντα τὰ τῆς πόλεως κατεσθίειν. Schol. Brunck, followed by Hirschig and Meineke, reads *οικουρέν*: which seems better, but the MS. reading is not indefensible: ‘is a sort of stay-at-home-merely.’

ΦΙΛΟΚΛΕΩΝ

αἰβοῖ, τί κακόν ποτ’ ἔσθ’ ὅτῳ μαλάττομαι;
κακόν τι περιβαίνει με, κάναπείθομαι.

ΒΔΕΛΤΚΛΕΩΝ.

ἴθ’, ἀντιβολῶ σ’, οἰκτείρατ’ αὐτὸν, ω πάτερ,
καὶ μὴ διαφθείρητε. ποῦ τὰ παιδία;
ἀναβαίνετ’, ω πονηρὰ, καὶ κνυζούμενα
αἰτεῖτε κάντιβολεῖτε καὶ δακρύετε.

975

ΦΙΛΟΚΛΕΩΝ.

κατάβα κατάβα κατάβα κατάβα.

ΒΔΕΛΤΚΛΕΩΝ.

καταβήσομαι.

καίτοι τὶ κατάβα τοῦτο πολλοὺς δὴ πάνυ
ἐξηπάτηκεν. ἀτὰρ ὅμως καταβήσομαι.

980

ΦΙΛΟΚΛΕΩΝ.

ἐσ κόρακας. ως οὐκ ἀγαθόν ἐστι τὸ ροφεῦν.
ἔγω γὰρ ἀπεδάκρυσα νῦν γνώμην ἐμὴν
οὐδέν ποτ’ ἀλλ’ ἡ τῆς φακῆς ἐμπλήμενος.

973 **αἰβοῖ.**] Philocleon is disgusted to find that he is softening. Bdelycleon takes advantage of this, and produces the little ones of the accused, to whine and excite commiseration. It was a common custom both with Greeks and Romans to bring the family into court, that their tears might move the judges. Cf. Dem. *c. Mid.* 574. Racine takes this idea, ‘Venez, famille désolée, Venez, pauvres enfans, qu’on veut rendre orphelins, Venez, faire parler vos esprits enfantins. Oui, Monsieur, vous voyez ici notre misère. Nous sommes orphelins, rendez-nous notre père, &c.’

975 **οἰκτείρατ’.**] Plural, because Philocleon was but one of many dicasts.

979 **κατάβα.**] The customary word for the dicasts to say, when they had heard enough to convince

them, and bade the pleader come down from his place and say no more. But they sometimes deceived the hope of acquittal thus raised.

982 **ἐσ κόρακας.**] A curse on either the defendant or the porridge; perhaps on both, as Mitchell takes it, ‘Curse on yourself and curse upon this pottage!’

983, 4 **ἔγω γάρ...ἐμπλήμενος.**] ‘For I wept freely but now, as I think, for no earthly reason but because I was full of the lentil porridge;’ the heat of which brought tears to his eyes. For **γνώμην ἐμῆν** cf. *Pac.* 232, *καὶ γάρ ἔξειναι γνώμην ἐμῆν μέλλει.* The old interpretation, ‘I wept away my judgment, lost my cool judgment in my tears,’ is certainly wrong. Meineke’s **ἐπεδάκρυσα** is confirmed by the Scholiast’s **ἐπεδάκρυσας τῷ τῶν παιδῶν δδυρμῷ**, but is against all MSS.

ΒΔΕΛΤΚΛΕΩΝ.

οὐκοῦν ἀποφεύγει δῆτα;

ΦΙΛΟΚΛΕΩΝ.

χαλεπὸν εἰδέναι.

985

ΒΔΕΛΤΚΛΕΩΝ.

ἴθ', ὁ πατρίδιον, ἐπὶ τὰ βελτίω τρέπου.
 τησδὶ λαβὼν τὴν ψῆφον ἐπὶ τὸν ὕστερον
 μύσας παρὰξον κάπολυσον, ὁ πάτερ.

ΦΙΛΟΚΛΕΩΝ

οὐ δῆτα· κιθαρίζειν γὰρ οὐκ ἐπίσταμαι.

ΒΔΕΛΤΚΛΕΩΝ

φέρε νῦν σε τηδὶ τὴν ταχίστην περιάγω.

990

ΦΙΛΟΚΛΕΩΝ

ὦδ' ἔσθ' ὁ πρότερος;

987 τηνδὶ.] He gives him a pebble to vote with, a pebble ‘condemnatory,’ *καταδικάζονταν*. This he wishes him to put into the urn called *ἄκυρος* and also *ὕστερος*. The consequence would be the acquittal of the prisoner. Philocleon refuses to do that, but is so led round that he in the end mistakes the urn into which he puts his condemnatory vote, and unintentionally acquits. There were, it appears, two urns, the one called *κύριος*, of brass, the other *ἄκυρος*, of wood. There were also two kinds of voting pebble, one bored through with a hole, the other entire and solid (*τετρυπημένη, πληρῆς*), or sometimes one black, the other white. The perforated or black were for condemnation, the solid or white for acquittal. That a vote might be used effectually it had to be dropped into the ‘valid’ urn (*κύριος*): the other vote was then put into the ‘invalid’ urn, and had no effect. The votes found in the ‘valid’ urn were counted, and the result was according to the excess or defect of one or the other. The

urns were from their position called *πρότερος* and *ὕστερος*: but what this position was exactly, is uncertain. Richter thinks the *πρότερος* was close to the tribunal, the *ὕστερος* further off, beyond where the advocate, witnesses, &c., stood, so that the dicasts put their useless vote into this just before leaving the court.

988 μύσας κ. τ. λ.] ‘Shut your eyes and pass on hastily to the further urn and acquit him.’ This Philocleon refuses to do, retorting on his son his own words at v. 959, ‘that he is no scholar,’ and knows but one trade, viz. that of condemning.

990 φέρε νῦν σε.] Bdelycleon pretends to be resigned, and offers to conduct him to the *πρότερος κάδισκος*; but in some way so misleads him that he finds the *ὕστερος* where the *πρότερος* should, according to his idea, be, and into it he drops his condemning vote. This amounts to an acquittal; for the other vote, that of acquittal, of course goes into the ‘valid’ urn.

ΒΔΕΛΤΚΛΕΩΝ
οὗτος.

ΦΙΛΟΚΛΕΩΝ
αὕτη ὑπανθ' ἔνι.

ΒΔΕΛΤΚΛΕΩΝ
έξηπάτηται, κἀπολέλυκεν οὐχ ἐκών.

ΦΙΛΟΚΛΕΩΝ
φέρ' ἔξεράσω.

ΒΔΕΛΤΚΛΕΩΝ
πῶς ἄρ' ἡγωνίσμεθα;

ΦΙΛΟΚΛΕΩΝ
δείξειν ἔοικεν.

ΒΔΕΛΤΚΛΕΩΝ
ἐκπέφευγας, ὡς Λάβης.

πάτερ πάτερ, τι πέπονθας;

ΦΙΛΟΚΛΕΩΝ
οἴμοι, ποῦ σθ' ὕδωρ;

ΒΔΕΛΤΚΛΕΩΝ
ἔπαιρε σαυτόν.

ΦΙΛΟΚΛΕΩΝ
εἰπέ νυν ἐκεῖνό μοι,
δυντως ἀπέφυγεν;

993 ἔξεράσω.] Cf. Aesch. *Eum.* 742, ΑΘ. ἐκβάλλεθ' ὡς τάχιστα τευχέων πάλους, δοσὶ δικαστῶν τοῦτ' ἐπέσταλται τέλος. ΟΡ. ὡς Φοίβος Ἀπολλον, πῶς ἀγών κριθήσεται; This makes for Dindorf's text against Meineke's; for the dicast Philocleon should empty out and count the votes. But πῶς ἄρ' ἡγωνίσμεθα; does look rather as if it were an impatient question thrown in during the counting; and in the passage of Aeschylus *Orestes*, the defendant, puts the question. Hence I have slightly altered the arrangement of the dialogue, which now runs thus: 'PHI. Come, let me turn out the votes. BD. How have we sped in the trial?

PHI. 'Twill soon be shewn. BD. Labes, you are acquitted!' Bdelycleon, interested for the accused, asks, 'how have we sped?' and then sees at once the result and tells it to the defendant before the old dicast, in his astonishment and disgust, can get out a word.

994 δείξειν ἔοικε.] Sc. τοῦργον. Cf. *Lys.* 375, τοῦργον τάχ' αὐτὸ δείξει.

995 ποῦ σθ' ὕδωρ.] The old man is fainting: cf. *Ran.* 481, ἀλλ' ὠρακιώ· ἀλλ' οἶσε πρὸς τὴν καρδίαν μου σπογγίαν.

996 ᔁπαιρε σαυτόν.] Cf. Eur. *Androm.* 1076, ἀ ἀ, τι δράσεις, ὡς γεραική; μή πέσης· ᔁπαιρε σαυτόν. ΗΗ. οὐδέν εἰμι· ἀπωλόμην.

ΒΔΕΛΤΚΛΕΩΝ

μὴ Δι'.

ΦΙΛΟΚΛΕΩΝ

οὐδέν εἰμ' ἄρα.

ΒΔΕΛΤΚΛΕΩΝ

μὴ φροντίσης, ω̄ δαιμόνι', ἀλλ' ἀνίστασο.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν ἐμαυτῷ τοῦτ' ἐγὼ ξυνείσομαι,
 φεύγοντ' ἀπολύσας ἄνδρα; τί ποτε πείσομαι;
 ἀλλ', ω̄ πολυτίμητοι θεοὶ, ξύγγνωτέ μοι
 ἄκων γάρ αὐτ' ἔδρασα κού τούμοῦ τρόπου.

1000

ΒΔΕΛΤΚΛΕΩΝ

καὶ μηδὲν ἀγανάκτει γ'. ἐγὼ γάρ σ', ω̄ πάτερ,
 θρέψω καλῶς, ἄγων μετ' ἐμαυτοῦ πανταχοῖ,
 ἐπὶ δεῦπνον, ἐς ξυμπόσιον, ἐπὶ θεωρίαν,
 ὥσθ' ἡδέως διάγειν σε τὸν λοιπὸν χρόνον·
 κούκ ἐγχανεῖται σ' ἐξαπατῶν 'Τπέρβολος.

1005

999 **ξυνείσομαι.**] ‘How shall I be conscious of this deed with myself,’ i.e. ‘how can I yet live and know that I have done this deed,’ which almost = ‘how can I pardon myself for this?’ To share in the knowledge of a deed (if criminal), and to make no effort to expose it, is in effect to consent to it, or to pardon it; hence the common meaning of *συγγιγώσκειν*. The Latins took a different compound to express the same thing, ‘ignoscere’ ‘to (apparently) not know, to refuse to know, ignore, wink at,’ and so ‘to pardon.’ The one language expresses pardon by inward acquiescence in the knowledge of a crime; the other by outward denial of such knowledge.

1002 **κού τούμοῦ τροποῦ.**] ‘And not (as a deed) fitting my character, not after my wont.’ The genitive is the same as that in the common

phrases ἀγαθοῦ ἔστιν ἀγαθὰ πράττειν and the like. It was not *δικαστικοῦ τρόπου* to acquit. ‘Not such my wont, as those who know me know’ (Tennyson) Philocleon might have said.

1003 **καὶ μηδὲν ἀγανάκτει γ'.**] ‘Yes, yes, and don't be so overmuch grieved.’ The *γε* gives assent to Philocleon's excuse.

1005 **θεωρίαν.**] Philocleon is to give up law and do nothing but enjoy himself at feasts and theatres. The same kind of retirement is proposed for Cratinus in *Eg.* 536. The ‘reformed’ life which the old man is to lead is not of the highest order, and is no doubt a satire on the follies and excesses in that direction which were prevalent at Athens in our poet's age.

1007 **Τπέρβολος.**] Cf. *Nub.* 551, 623, 876, 1065.

ἀλλ' εἰσίωμεν.

ΦΙΛΟΚΛΕΩΝ
ταῦτά νυν, εἴπερ δοκεῖ.

ΧΟΡΟΣ

ἀλλ' ἵτε χαίροντες ὅποι βούλεσθ'.
νῦμεῖς δὲ τέως, ὡς μυριάδες

1010

ἀναρίθμητοι,

νῦν μὲν τὰ μέλλοντ' εὐ λέγε-
σθαι μὴ πέσῃ φαύλως χαμᾶς
εὐλαβεῖσθε.

τοῦτο γὰρ σκαιῶν θεατῶν
ἔστι πάσχειν, κοὺ πρὸς νῦμῶν.
νῦν αὖτε λεῷ πρόσσχετε τὸν νοῦν, εἴπερ καθαρόν τι φιλεῖτε.

1008 Philocleon resigns himself to the change, and they go in to prepare for it, leaving the stage clear for the parabasis.

1009. The parts of this parabasis are : *κομάτιον*, 1009—1014, parabasis proper (or anapaests) 1015—1050, *μακρὸν*, 1051—1059, *στροφὴ*, 1060—1070, *ἐπίρρημα*, 1071—1090, *ἀντιστροφὴ*, 1091—1100, *ἀντεπίρρημα*, 1101—1121.

ἀλλ' ἵτε χαίροντες.] Cf. *Eg.* 498, *Nub.* 510, **ἀλλ' ἵθι χαίρων,** κ.τ.λ.

1010 **μυριάδες.]** To be taken rather vaguely of multitudes. Strictly speaking the ‘myriads’ of the audience would not be many, as Richter reminds us ; but each myriad of itself may be *ἀναρίθμητος*. Plato uses *μυριάδες ἀναρίθμητοι*, of the numerous generations of forefathers that have preceded us, *Theaet.* 175, A.

1012 **πέσῃ.]** As did the *Clouds*, to the first exhibition of which he refers here and further on in this parabasis.

1013 **σκαιῶν.]** The exact opposite is *δεξιός*, a favourite word of compliment to the Athenians. Cf. *Nub.* 524—27, *ἀνεχώρουν ὑπ' ἀνδρῶν*

φορτικῶν...ταῦτ' οὖν νῦμῖν μέμφομαι τοῖς σοφοῖς...ἀλλ' οὐδ' ὡς νῦμῶν...προδώσω τοὺς δεξιούς : cf. also *Nub.* 521, *θεατὰς δεξιούς*. Euripides opposes *σκαιός* and *σοφός* : *Med.* 190, *σκαιός* δὲ λέγων κούδεν τι σοφούς τοὺς πρόσθε βροτούς οὐκ ἀν ἀμάρτοις.

1015—1050. The poet complains of unjust treatment. He has done the Athenian public good service : first in the name of other poets, then in his own. He has not debased his Muse to gratify others, nor has he attacked the small ; but has boldly withheld the great and powerful, Cleon especially. Also he has exposed other plagues and corrupters of public morals. But the Athenians, though they honoured him at first, gave him up last year, and rejected the best play he had ever given them : entirely through their want of understanding, and through no fault of the poet.

1015 **πρόσσχετε.]** Cf. *Nub.* 575, *Eg.* 504.

καθαρόν.] Cf. above v. 631, *καθαρῶς λέγοντος*. The word means here ‘genuine, pure,’ the real thing, as opposed to what is specious but of no real worth.

μέμψασθαι γάρ τοῖσι θεαταῖς ὁ ποιητὴς νῦν ἐπιθυμεῖ. 1016
ἀδικεῖσθαι γάρ φησιν πρότερος πόλλ' αὐτοὺς εὖ πεποιηκὼς,
τὰ μὲν οὐ φανερῶς, ἀλλ' ἐπικουρῶν κρύβδην ἔτεροισι ποιη-
ταῖς,

μιμησάμενος τὴν Εύρυκλέους μαντείαν καὶ διάνοιαν,
εἰς ἄλλοτριας γαστέρας ἐνδὺς κωμῳδικὰ πολλὰ χέασθαι·
μετὰ τοῦτο δὲ καὶ φανερῶς ἥδη κινδυνεύων καθ' ἑαυτὸν, 1021
οὐκ ἄλλοτριων, ἀλλ' οἰκείων Μουσῶν στόμαθ' ἡνιοχήσας.
ὑρθεὶς δὲ μέγας καὶ τιμηθεὶς ὡς οὐδεὶς πώποτ' ἐν ὑμῖν,
οὐκ ἐκτελέσαι φησὶν ἐπαρθεὶς οὐδὲ ὄγκωσαι τὸ φρόνημα,

1017 ἀδικεῖσθαι πρότερος.]
'That he is the first to suffer wrong,'
not only having done the public no
wrong himself, but having done it
much good.

1018 ἐπικουρῶν κ.τ.λ.] Philo-
nides and Callistratus were the
poets under whose names Aristophanes'
earliest plays came out: viz.
the *Babylonians*, *Banqueters*, *A-
charnians*. For another mention of
this, cf. *Nub.* 530, sqq.

1019 Εύρυκλέους.] A ventrilo-
quist and diviner at Athens, from
whom others of the same trade were
afterwards called Euryclidae. Schol.

1020 εἰς ἄλλοτριας.] As Eury-
cles throws his voice into others, so
did I with my plays. Others seem-
ed the utterers; I was the real
source of the words which flowed
out.

χέασθαι.] Infin. dependent on
μιμησάμενος. ἐνδὺς χέασθαι = ἐνδύ-
ναι καὶ χέασθαι: so that the syn-
tax will be μιμησάμενος Εύρυκλέα
(ώστε) ἐνδύναι εἰς ἄλλ. γ. καὶ χέα-
σθαι.

1021 καθ' ἑαυτὸν.] The *Knights*
was Aristophanes' first play exhib-
ited in his own name. And the
Scholiast remarks that none would
run the risk of acting Cleon's
part, hence Aristophanes had to
act it himself. This would give
peculiar force to 'κινδυνεύων καθ'
ἕαυτὸν; but it is not necessary here
ο understand anything more than

the risk of failure before the audi-
ence. And καθ' ἑαυτὸν, 'by him-
self,' in his own name, is merely
opposed to the ἐπικουρῶν ἔτέροις.
Cf. *Eg.* 513, ὡς οὐχὶ πάλαι χορὸν
αἰτοῦν καθ' ἑαυτὸν.

1022 ἡνιοχήσας.] 'Having ta-
ken on him to rein the mouths of
his own and no others' muses.' The
poet, when he had entered as it were
into others who were to utter his
thoughts, might be termed the
charioteer or controller of their
mouths, or of the strains to issue
from them. For a bold metapho-
rical use of ἡνιοχός, cf. *Nub.* 602,
αγίδος ἡνιοχός.

1023 ἀρθεῖς δὲ μέγας.] Cf. Dem.
Olynth. II. 20, ὥσπερ οὖν διὰ τούτων
ἥρθη μέγας, οὕτως ὅφελει διὰ τῶν
αὐτῶν τούτων καὶ καθαρεύθηται πάλιν.

1024 οὐκ ἐκτελέσαι κ.τ.λ.] There is a difficulty here, which
Reiske saw, and thought ἐκτελέσαι
corrupt; but the other commenta-
tors seem to pass it over. οὐκ ἐκτ.
φ. ἐπ., must mean 'he does not—
elated by his honours—say he has
attained perfection, done everything
that there is to do.' And so the
Scholiast says: οὐκ ἐπὶ τέλος ἔδοξεν
αὐτῷ ἐλθεῖν οὗτε τῆς ποιήσεως οὗτε
τῶν ἐπαίνων. For that ἐκτελέσαι
ἐπαρθεῖς = τελέως ἐπαρθῆναι, 'to be
completely elated,' as Florens says,
following the earlier (and not very
intelligible) part of the Scholium,
is hardly possible. But οὐδὲ ὄγκω-

οὐδὲ παλαιότρας περικωμάζειν πειρῶν· οὐδὲ εἴ τις ἐραστὴς κωμῳδεῖσθαι παιδίχ' ἑαυτοῦ μισῶν ἔσπευδε πρὸς αὐτὸν, 1026 οὐδενὶ πώποτέ φησι πιθέσθαι, γνώμην τιν' ἔχων ἐπιεικῆ, ἵνα τὰς Μούσας αἰσιν χρῆται μὴ προαγωγοὺς ἀποφήνῃ. οὐδὲ ὅτε πρῶτον γ' ἥρξε διδάσκειν, ἀνθρώποις φήσ' ἐπιθέσθαι, ἀλλ' Ἡρακλέους ὄργην τιν' ἔχων τοῖσι μεγίστοις ἐπιχειρεῖν,

ται τ. φ., does not follow with any good sense the clause *οὐκ ἐκτ. φ.* ‘he does not profess to have done everything, nor to be puffed up.’ What is wanted is, ‘He denies that he...or was puffed up.’ And the phrase *ἐκτελέσαι ἐπαρθεῖς* cannot be reasonably explained of anything that the poet would deny. If there is corruption in the text and a change needed (as it seems to me there is), I would propose *δγκώσας* and *περικωμάζει*. ‘He does not—elated or puffed up in thought—profess to have done everything, nor does he go round &c.’ Or we might read *δγκοῦται*, ‘He does not profess perfection, nor is he puffed up, nor does he &c.’ For *δγκοῦθαι*, cf. *Ran.* 703, *δγκωσθείσθα κάποτε μυνυόμεθα*.

1025 **παλαιότρας περικωμάζειν πειρῶν.**] Cf. *Pac.* 762, καὶ γὰρ πρότερον πράξας κατὰ νοῦν οὐχὶ παλαιότρας περινοστῶν παῖδας ἐπείρων. Brunck’s correction of the MSS. *περιών* or *περιών* to *πειρῶν* here seems certain. There is a hit at Eupolis, the Scholiast tells us, who *περιήι τὰς παλαιότρας σεμνυνόμενος καὶ τοῖσιν παισὶν ἑαυτὸν δῆλον ποιῶν τῆς νίκης ἔνεκα*.

1025—28. Nor would he hold his tongue to screen any, and so connive at their wickedness.

1029. **πρῶτον γ'.**] As it was now certainly known that the earlier plays, exhibited under the names of others, were written by Aristophanes, this probably refers to those earlier plays. Some have explained *ἥρξε διδάσκειν* to refer to the *Knights*, because *αἱ διδασκαλαὶ φέρουσι τοὺς*

‘*Ιππεῖς πρώτους ὑπ’ αὐτοῦ καθίεσθαι*. But the *Babylonians* was concerned in attacking Cleon, and can hardly be excluded from the *θρασέως* ξυστὰς εὐθὺς ἀπ’ ἀρχῆς αὐτῷ τῷ καρχαρόδοντι.

ἀνθρώποις.] ‘Mere men’ as opposed to *τοῖσι μεγίστοις* (*θηρίοις, κνωδάλοις*) ‘mighty monsters’. The changes proposed *ἀνθρωπίσκους* (from *Pac.* 751), *ἀνδραρποίς ἐπιθ.* seem hardly needed. Hercules’ labours and contests were generally with such as were more than man. And the Scholiast evidently comments on *ἀνθρώποις*, saying: *ἄλλὰ τέρασι καὶ δαίμοσιν*. ‘When first the scenic trade of instruction he essay’d, monsters not men were his game, sirs; Strange Leviathans that ask’d strength and mettle, and had task’d Alcides their fury to tame, sirs.’ Mitchell.

1030. **ἐπιχειρεῖν.**] Meineke reads *ἐπεχείρει* on no MS. authority: to avoid (I suppose) the infinitive present following upon the infinitive aorist. But as in direct graphic narrative the present indicative is used of past events, so the infinitive of the present may be put in oblique narration, Cf. *Eg.* 514, *φησὶ γὰρ ἀνήρ οὐχ ὑπ’ ἀνολα...διατρίβειν*, where the delay meant is a delay in past time, though expressed by the present infinitive; and further on v. 541, *ταῦτ’ ὥρρωδῶν διέτριβεν* *ἄει* shows plainly that it is so. We might translate here ‘he set not (he says) on mere men, but with noble Herculean wrath he goes at mighty monsters’.

θρασέως ξυστὰς εὐθὺς ἀπ' ἀρχῆς αὐτῷ τῷ καρχαρόδοντι,
οὐδὲ δεινόταται μὲν ἀπ' ὄφθαλμῶν Κύννης ἀκτῖνες ἔλαμπον,
έκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων ἐλιχμῶντο
περὶ τὴν κεφαλὴν, φωνὴν δ' εἰχεν χαράδρας ὅλεθρον τετο-
κυίας,
φώκης δ' ὁσμὴν, Λαμίας δ' ὕρχεις ἀπλύτους, πρωκτὸν δὲ κα-
μήλου. 1035
τοιοῦτον ἴδων τέρας οὐ φησιν δείσας καταδωροδοκῆσαι,

1031. **καρχαρόδοντι.**] Cf. *Eg.* 1017, σώζεσθαι σ' ἐκέλευσ' ιερὸν κύνα καρχαρόδοντα, in the oracle quoted by Cleon about himself. In *Pac.* 752—758, this passage is repeated. The word *καρχαρόδοντος* is applied by Homer to dogs (*Il. κ.* 350), by Theocritus to a wolf, (*Id. xxiv.* 86). Aristotle distinguishes it especially from *χαυλιόδοντος*, and explains it thus τὰ μὲν χαυλιόδοντας ἔχει, ὥσπερ ὃς· τὰ δ' ὁξεῖς καὶ ἐπαλλάσσοντας, θθεν καρχαρόδοντα καλεῖται, ἐπει γὰρ ἐν τοῖς ὁδοῦσιν ἡ ἰσχὺς αὐτῶν, οἱ χρήσιμοι πρὸς τὴν ἀλκὴν ἐναλλάξ ἐμπίπτοντιν δπως μὴ ἀμβλύνωνται τριβόμενοι πρὸς ἀλλήλους.

1032. **Κύννης.**] In *Eg.* 765, Cleon professes himself to be the best ‘after Lysicles, Cynna and Salabaccho.’ These two last were courtezans. There is reference to *κυνὸς* in *Κύννης*. Bergler compares Homer’s *κυνὸς δηματ’ ἔχων* (*Il. α.* 225): to which add the use of *κυνῶπις* and *κυνώπης*, and *κυνοθαρσῆς* (*Theocr. Id. xv.* 53).

1033. **έκατὸν δὲ κύκλῳ κ. κ.]** Note the intentional alliteration; which would be impaired, were we to accept Bentley’s conjecture γλωτταῖ, as Meineke is inclined to do. Surely in a description of this kind *κεφαλαὶ ἐλιχμῶντο* is not too bold a phrase. Cleon is now a hundred-headed hydra: each head is a flatterer’s head, and his own, the arch-flatterer’s, in the middle. Or indeed he may still be in his old character of Cerberus (*Eg.* 1030), the number of whose heads is variously told,

cf. Hor. *Od.* III. 16, Cessit immanis tibi blandienti Janitor aulae Cerberus, quamvis furiale centum Munitang angues caput ejus, atque Spiritus teter saniesque manet Ore trilingui.

οἰμωξομένων.] ‘Whom perdition seize.’ Some phrase like this seems the best rendering of the participle; which, strictly taken, asserts, that that grief will seize them which the speaker devoutly wishes may do so.

1034 **φωνὴν...χαράδρας.**] Cf. *Eg.* 137, κυκλοβόρου φωνὴν ἔχων. A loud voice was a great advantage before the Athenian multitude. In *Eg.* 218, *φωνὴ μαρὰ* is specified as a qualification for a demagogue. Demosthenes more than once charges Aeschines with possessing a loud and coarse voice, as if it were a fault; being himself, as is known, at a disadvantage in this physical quality, cf. Dem. *F. L.* p. 415, βιάσονται τοινύν ἵσως, μεγαλόφωνοι καὶ ἀναιδεῖς ὄντες.

1035 **φώκης.**] Cf. Hom. *Od.* δ. 406, φῶκαι ... πικρὸν ἀποπνέονται ἀλὸς πολυβενθέος δῆμήν, 441, τείρε γὰρ αἰνῶς φωκῶν ἀλιοτρεφέων δλωτατος δῆμήν. Cleon’s unsavoury trade is frequently attacked in the *Knights*.

Λαμίας.] Lamia was a sort of female hob-goblin wherewith they terrified children.

1036 **καταδωροδοκῆσαι.**] Not, as Bergler says, ‘to give bribes:’ but, as elsewhere, ‘to take bribes.’ The poet is not frightened into taking a bribe and holding his tongue, but boldly assails Cleon.

ἀλλ' ὑπὲρ ὑμῶν ἔτι καὶ νυνὶ πολεμεῖ· φησίν τε μετ' αὐτοῦ τοῖς ἡπιάλοις ἐπιχειρῆσαι πέρυσιν καὶ τοῖς πυρετοῖσιν, οὐ τοὺς πατέρας τ' ἥγχον νύκτωρ καὶ τοὺς πάππους ἀπέ-
πνιγον,

κατακλινόμενοί τ' ἐπὶ ταῖς κοίταις ἐπὶ τοῖσιν ἀπράγμοσιν
ὑμῶν

ἀντωμοσίας καὶ προσκλήσεις καὶ μαρτυρίας συνεκόλλων,

1040

1037 μετ' αὐτοῦ.] ‘With him;’ i.e. not only Cleon did he assail, but other plagues as well. *μετ'* αὐτὸν ‘after him’ Bentley. And the change is very slight, the confusion between *v* and *v* being frequent. Cf. above v. 416, and *Eg.* 798. This would give more precisely the order of the two attacks; that on Cleon in the *Knights*, that on the ‘agues &c.’ in the *Clouds*.

1038 ἡπιάλοις.] Explained in the Scholiast by ῥυγοπύρετοι, and τὸ πρό τοῦ πυρετοῦ κρύος. Didymus rather identifies the word with ἡπιάλης and ἔφιάλτης ‘the nightmare;’ whereas Ruhnken (on Timaeus’ Lexicon) quotes from Phrynichus this distinction: ἡπιάλης. ὁ ἐπιπτών καὶ ἐφέρπων τοῖς κοιμαμένοις δαίμων· τὸ δὲ ἡπιάλος διὰ τοῦ ὁ μικροῦ ἔτερον τι σημαίνει, τὸ καλούμενον ῥυγοπύρετον. But whether ἡπιάλοις mean here ‘shivering fits, agues,’ or ‘night-mares,’ matters little. Either might be precursors of fever, and be naturally joined with πυρετοῖσιν. What is more important is the general bearing of the passage. And there can be no doubt that it refers to the *Clouds*, and that the ἡπιάλοι mean the sophists. Yet whether all the details can be explained from the *Clouds*, as we have the play, is doubtful. The Scholiast says ἡπιάλοις αὐτοὺς ὡνόμασεν ὡς ὠχρότητα περισκώπτων, but he also notes that Aristophanes in the *Clouds* uses the phrase ἄμα δ' ἡπιάλος πυρετοῦ πρόδρομος. Now this phrase is not found in our edition of the *Clouds*, but it may have been in the first edition; and there may

have been other passages and scenes also which would explain more satisfactorily the allusions in the four following lines, which do not appear to me to be explicable from the *Clouds* as it has come down to us. Fritzsche thinks the first *Clouds* was very different from our play, relying much on this passage; and without determining how far it differed, I should agree that the expressions here are too definite to refer only to the scenes which Aristophanes’ text now gives.

1039 οἱ τοὺς πατέρας κ. τ. λ.] ‘Throttling fathers by night,’ and ‘choking grandfathers,’ finds no sufficient explanation in Phidippides’ beating of his father. The ‘agues and fevers’ (sophists) might be said indeed to commit these enormities, if they persuaded men so to do, but a more definite reference is wanted.

1040 κατακλινόμενοι κ. τ. λ.] This, again, finds no warrant in our *Clouds*. The devices of Socrates, or his disciples, or of Strepsiades, when made to wrap himself up and think, do not suit with this passage. Shifts to evade payment of debt are mentioned, but not legal traps for the simple and unwary. Richter renders κατακλ. ‘incubantes tamquam incubi in cubilibus.’ But ‘night-mares framing legal subtleties’ is an odd idea. Perhaps it is rather that the sophists were represented as lying on their beds and devising such things.

ἀπράγμοσιν.] Cf. *Eg.* 261, καντιν' αὐτῶν γνώσ ἀπράγμον' θυτα καὶ κεχηρότα, κ.τ.λ.

1041 ἀντωμοσίας, κ.τ.λ.] ‘Affi-

ἄστ' ἀναπηδᾶν δειμαίνοντας πολλοὺς ὡς τὸν πολέμαρχον.
 τοιόνδε εύροντες ἀλεξίκακον, τῆς χώρας τῆσδε καθαρτὴν,
 πέρυσιν καταπρούδοτε καινοτάταις σπείραντ' αὐτὸν διανοίαις,
 ἃς ὑπὸ τοῦ μὴ γνῶναι καθαρῶς ὑμεῖς ἐποίησατ' ἀναλδεῖς·
 καίτοι σπένδων πόλλα' ἐπὶ πολλοῖς ὅμινσιν τὸν Διόνυσον
 μὴ πώποτ' ἀμείνον' ἔπη τούτων κωμῳδικὰ μηδέν' ἀκοῦσαι.
 τοῦτο μὲν οὖν ἔσθ' ὑμῖν αἰσχρὸν τοῖς μὴ γνοῦσιν παραχρῆμα,
 ὃ δὲ ποιητὴς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς νενόμισται,
 εἰ παρελαύνων τοὺς ἀντιπάλους τὴν ἐπίνοιαν ξυνέτριψεν.
 ἀλλὰ τὸ λοιπὸν τῶν ποιητῶν,

1051

davits, summonses, depositions; legal terms explained in *Dict. Antig.* p. 335, 336, under *Δίκη*.

1042 **ἀναπηδᾶν.**] ‘So that they jumped up,’ as if suddenly startled from sleep: the word rather suits the ‘nightmare’ explanation of *ἡπίαλος*.

πολέμαρχον.] The polemarch was the protector of strangers and resident aliens. Such would be these *ἀπράγμονες*: see the passage from the *Knights*, referred to on v. 1040.

1043 **ἀλεξίκακον.**] Applied to Hermes in *Pac.* 422; but oftener as an epithet of Hercules; and Aristophanes above, at v. 1030, is compared to him. Hercules was a ‘purger of the earth’ from all monsters &c.; so was the poet to Attica.

1044 **πέρυσιν.**] When the *Clouds* was exhibited, and gained no prize.

καινοτάταις.] Cf. *Nub.* 546, οὐδὲν ὑμᾶς ζητῶ ἔσπατᾶν δἰς καὶ τρὶς ταῦτ' εἰσάγων, ἀλλ' ἀεὶ καινὰς δέεας ἐσφέρων σορίζομαι, οὐδὲν ἀλλήλαισιν ὄμοιας καὶ πάσας δεξιάς.

σπείραντ'.] The metaphor is continued in *ἀναλδεῖς*. He had sowed good seed, but not reaped a good harvest. Bothe prefers to read *διανοίας*; which is simpler; Meineke mentions with approval a conjecture of Hecke, *αὐτὴν*, ‘having sown it,’ i. e. the land. But it seems as well for this accusative to be understood, and to keep *αὐτὸν*, ‘you sacrificed him when he sowed (the field) with

most novel ideas.’

1045 **τοῦ μὴ γνῶναι.**] He upbraids them with want of judgment in not appreciating his best play. The same complaints are made in the parabasis of the *Clouds*, which certainly belongs to the second edition of that play.

1046 **σπένδων πόλλα' ἐπὶ πολλοῖς.**] Sc. βάρμοις or *ιεροῖς*. With many a libation, and many a vow, he will swear that never was a better play. Cf. *Nub.* 518, κατερῷ πρὸς ὑμᾶς ἐλευθέρως τάληθῇ νῆ τὸν Διόνυσον τὸν ἐκθέψαντά με. οὕτω πικήσαιμι τ' ἔγώ καὶ νομίζοιμην σοφὸς, ὡς ... ἥγονμενος...ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμῳδιῶν πρώτους ἡξιώσ' ἀναγεῖν' ὑμᾶς.

1048 **τοῦτο μὲν οὖν κ.τ.λ.**] It is a discredit to some of you not to have appreciated me; but no discredit whatever to me in the eyes of the wise. So in *Nub.* 527 he appeals to the *δεξιοῖς*.

1050 **εἰ παρελαύνων.**] The metaphor is from a chariot race. If the poet’s chariot has failed to win, and has been broken in the race, it was while nobly striving to beat his rivals. *τὴν ἐπίνοιαν*, ‘the thoughts, devices, wit, &c. of the play.’ *τὰ ἐπιστήματα τῶν δραμάτων.* Schol.

1051—59. Therefore for the future you must take better care of your good poets and their happy thoughts, if you want to be thought clever fellows.

ῳ δαιμόνιοι, τοὺς ζητοῦντας
καινόν τι λέγειν κάξευρίσκειν
στέργετε μᾶλλον καὶ θεραπεύετε,
καὶ τὰ νοήματα σώζεσθ’ αὐτῶν·
ἔσβαλλετε δ’ ἐς τὰς κιβωτοὺς

μετὰ τῶν μῆλων.
κἀν ταῦτα ποιηθ’, ὑμῖν δὶ’ ἔτους
τῶν ἴματίων

ὅξησει δεξιότητος.

ῳ πάλαι ποτ’ ὄντες ὑμεῖς ἀλκιμοι μὲν ἐν χοροῖς,
ἀλκιμοι δ’ ἐν μάχαις,
καὶ κατ’ αὐτὸ δὴ μόνον τοῦτ’ ἄνδρες ἀλκιμώτατοι,

1055

1060

1052 ζητοῦντας...λέγειν.] ‘Those who seek out something new to say.’ The construction seems rather *ζητοῦντάς τι* (*ώστε*) λέγειν than *ζητ.* λέγειν *τι*. A parallel from *Av.* 465 is quoted by Bergler; λέγειν *ζητῶ* τρίπαλαι μέγα καὶ λαριὸν ἔπος *τι*.

1055 τὰ νοήματα σώζεσθ’.] Do not let them fail, as our poet’s *ἐπίνοια* did (v. 1050): cf. above, 1012, μὴ πέσῃ φαύλως χαμᾶξ’ εὐλαβεῖσθε.

1057 μετὰ τῶν μῆλων.] εἰώθασι γὰρ εἰς τὰ κιβώτια μῆλα βάλλειν δὶ’ εὐσυμπλαν. Schol. By ‘putting them into their clothes’ chests, that their garments might smell of cleverness,’ it is meant that they should lay them well to heart and so store them up, which would give them a savour of cleverness all the year through. Mitchell quotes from Chaucer a compliment to breath as sweet as ‘hord of apples laid in hay or heth.’

1059 τῶν ἵμ. ὅξησει δεξιότητος.] Cf. *Pac.* 529, τοῦ μὲν γὰρ ὅξει κρομμυοξερυγματας, ταῦτης δ’ ὁπώρας, and *Ach.* 852, δέσων τῶν μασχαλῶν πατρὸς τραγασαίον.

1060—1120. In the strophe the Chorus lament that their youth is gone, but think that they are still better than the foppish striplings of the modern days. They then (in the epirrhemata) explain their wasp-like garb, describing their deeds in

battle against the barbarian, which gained for them the appellation of wasps. Again (in the antistrophe) they recall their youthful deeds; how they won what the younger men now steal: and (in the antepirrhemata) shew that there is a waspish element in their behaviour at home; that they freely use their stings; but that there are idle drones among them, and that this rule ought to be enforced: ‘no work, no pay.’

1060 ὡς πάλαι.] With allusion to the proverb quoted in *Plut.* 1002, πάλαι ποτ’ ἥσαν ἀλκιμοι Μιλήσιοι, of which the Scholiast on that place gives the reported origin. It was at any rate a proverb of those who had formerly flourished but now did so no longer.

1062 καὶ κατ’ αὐτὸ κ.τ.λ.] This line is corrupt in MSS., ending with ἄνδρες μαχιμώτατοι. ἀλκιμώτατοι or ἀνδρικώτατοι, Bentley. ἀλκιμώτατοι, Porson; and the repetition of the same adjective seems better, and is rather nearer in termination to the MS. μαχιμώτατοι.

τοῦτο.] In fighting and dancing, as opposed to law-suits, which are now their only strong point. Seager thinks *τοῦτο* is said δεικτικῶς, pointing to their *κέντρον*. But this sting is the weapon that they have taken to in their old age.

πρίν ποτ' ἦν, πρὶν ταῦτα· νῦν δ'
οἴχεται κύκνου τ' ἔτι πολιώτεραι δὴ
αἴδ' ἐπανθοῦσιν τρίχες.

ἀλλὰ κάκ τῶν λειψάνων δεῖ τῶνδε ῥώμην
νεανικὴν σχεῖν· ὡς ἐγὼ τούμὸν νομίζω
γῆρας εἶναι κρείττον ἢ πολ-
λῶν κικίνους νεανιῶν καὶ
σχῆμα κεύρυπρωκτίαν.

εἴ τις ὑμῶν, ὡς θεαταὶ, τὴν ἐμὴν ἴδων φύσιν
εἴτα θαυμάζει μ' ὄρâν μέσον διεσφηκωμένον,
ἢ τις ὑμῶν ἔστιν ἡ 'πίνοια τῆς ἐγκεντρίδος,
ῥᾳδίως ἐγὼ διδάξω, καν ἅμουσος ἢ τὸ πρίν.
ἐσμὲν ὑμεῖς, οἷς πρόσεστι τοῦτο τούρροπτύγιον,
'Αττικοὶ μόνοι δικαίως ἐγγενεῖς αὐτόχθονες,

1063 πρίν ποτ' ἦν.] Didymus says this is parodied from Timotheeon of Rhodes. It is a commonplace for all poets: cf. Catullus in the dedication of the barque 'Sed haec prius fuere'; Virgil's 'Fuit Ilium', &c.

1064 κύκνου...πολιώτεραι.] Cf. Ov. Tr. 4. 8. 1, Jam mea cycneas imitantur tempora plumas. The chorus in Aesch. Agam. 72—82, lament their age in a similar way.

1066 λειψάνων.] The most must be made of what remains, though it be but an *ἰσχὺς* *ἰσόπταις*, an *ὄντας* *ἡμερόβαντον*, as Aeschylus terms it.

1069 κικίνους.] 'Cincinnos.' The long and carefully dressed hair of the Athenian youth is continually a mark for Aristophanes' ridicule. He had not much to boast of in that way himself.

1070 σχῆμα.] 'dress,' cf. Eq. 1331, ἀρχαῖω σχήματι λαμπρός, and below, v. 1170. But it almost includes affectation in gait; indeed it might be here 'the mien, postures, attitudinizing.'

1072 μέσον διεσφ.] 'Wasp-waisted.' Probably the chorus were tightly girded round the waist, so as to give them a waspish contour,

cf. Plut. 561, *ἰσχνοὶ καὶ σφηκώδεις*, opposed to fat aldermanic well-to-do fellows.

1073 ἢ τίς.] *ἢ τίς* Bentley, Person, and others. But 'if any wonders at our waspish waists, whatever is the meaning of our sting' would identify the waist with the sting, whereas it should rather be, 'If any wonders at our waists, or (wonders) what means our sting.' An 'or' or 'and' seems wanted. Richter reads *χῆτις*. Unless indeed *ἐγκεντρίς* were taken to mean that in which the *κέντρον* was fastened, and so were to include the girdle which compressed the waist.

ἡμῶν ἔστιν.] ἡμῶν ἔστιν ἡ 'πίνοια τῆσδε τῆς, vulg. Some omit ἡμῶν, some ἔστιν, some *τῆσδε*.

1074 διδάξω, καν ἅμ.] Eur. Sthenoboea (Fr. 664), *μουσικὴν δ' ἀρα ἔρως διδάσκει καν ἅμουσος ἢ τὸ πρίν.*

1076 'Αττικοὶ κ.τ.λ.] Meineke omits this line with a 'delevit Hamakerus' in his note. He omits v. 1115, οὐκ ἔχοντες...φόρου in the antepirrhema.

ἐγγενεῖς.] So MSS. R, V. and it is rather preferable to *εὐγενεῖς*. The exaggerated self-praise in *ἡμεῖς*

ἀνδρικώτατον γένος καὶ πλεῖστα τὴν πόλιν
ῳφελῆσαν ἐν μάχαισιν, ἥνικ' ἡλθ' ὁ βάρβαρος,
τῷ καπνῷ τύφων ἅπασαν τὴν πόλιν καὶ πυρπολῶν,
ἔξελειν ἥμῶν μενοινῶν πρὸς βίαν τάνθρηνα, 1080
εὐθέως γὰρ ἐκδραμόντες σὺν δόρει σὺν ἀσπίδι
ἐμαχόμεσθ' αὐτοῖσι, θυμὸν ὀξίνην πεπωκότες,
στὰς ἀνὴρ παρ' ἄνδρ', ὑπ' ὀργῆς τὴν χελύνην ἔσθιων·
ὑπὸ δὲ τῶν τοξευμάτων οὐκ ἦν ἴδειν τὸν οὐρανόν.
ἀλλ' ὅμως ἀπεωσάμεσθα ξὺν θεοῖς πρὸς ἐσπέρα. 1085
γλαῦξ γὰρ ἥμῶν πρὶν μάχεσθαι τὸν στρατὸν διέππατο.

ἔσμεν μόνοι. A. need not be urged as an objection to the line: for praise of themselves and of their poet is with the Aristophanic chorus quite the rule. The epirrhema in the *Knights* is in a similar spirit.

1078 ἥνικ' ἡλθ' ὁ βάρβαρος.] Isocrates describes at some length the services of Athens against the barbarian, *Paneg.* p. 58–90.

1079 πυρπολῶν.] Cf. Herod. VIII. 50, τὰντα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγομένων ἐληλύθεε ἀνὴρ Ἀθηναῖος ἀγγέλλων ἤκειν τὸν βάρβαρον ἐς τὴν Ἀττικὴν καὶ πᾶσαν αὐτὴν πυρπολέεσθαι. This is of what took place after the abandonment of Athens, before the battle of Salamis. But here τύφων and πυρπολῶν may be merely of the attempt and wish to burn, for what follows refers to Marathon, which was fought ten years earlier than Salamis.

1080 τάνθρηνα.] τὰ τῶν σφηκῶν κηρία, ἀνθρήνας δὲ οἱ μὲν τὰς μελίττας, οἱ δὲ ἔτερον κῶν κηροποιὸν παραπλήσιον σφηκί. Schol. Cf. Nub. 947. The words ἔξελειν, τύφειν, are specially applicable to taking wasps' or bees' nests. Cf. above v. 457, where the wasp chorus are smoked out.

1082 δξίνην.] Cf. *Eg.* v. 1304, δξίνην Τπέρβολον. Florens finds a reference to θύμον 'thyme,' a favourite food of bees, in θυμῷ. Bergler thinks it may be so, but that it is a comic deviation from θυμὸς δξίς, a

common phrase.

πεπωκότες.] 'Having drunk' and so imbibed the spirit of. Cf. above v. 462, βεβρωκότες, and the note there.

1083 χελύνην ἔσθιων.] Bergler illustrates from Tyrtaeus, ἀλλά τις εὐ διαβάς μενέτω ποσὶν ἀμφοτέροισι στηριχθεῖς ἐπὶ γῆς χεῖλος δδοῦσι δακών, Hom. *Od. a.* 381, δδᾶξ ἐν χείλεσι φύντες.

1084 οὐκ ἦν ἴδειν.] It was before Thermopylae, according to Herodotus (viii. 226), that 'Dieneces a Spartan, hearing from a Trachinian that, when the barbarians discharge their shafts, they hide the sun by reason of the multitude of their arrows, so numerous are they, replied undismayed—making of no account the numbers of the Medes—that the Trachinian stranger's tidings were entirely in their favour, since, should the Medes hide the sun, then would the Greeks fight in the shade.' The saying is given by others to Leonidas.

1085 ἀπεωσάμεσθα.] ἔσωξθεσθα, V. ἐπανσάμεσθα, R: the latter can hardly stand: the former is taken by Meineke. ἔωσάμεσθα Bergk. ἀπωσάμεσθα. Dind.

1086 γλαῦξ.] The bird of Athene, and of Athens. Cf. *Eg.* 1092, μοδόκει η θεὸς αὐτῇ ἐκ πόλεως ἐλθεῖν, καὶ γλαῦξ αὐτῇ πικαθῆσθα. The Scholiast says that the owl bore the news of victory to the Athenians.

είτα δ' εἰπόμεσθα θυννάζοντες ἐς τοὺς θυλάκους,
οἱ δ' ἔφευγον τὰς γνάθους καὶ τὰς ὄφρυς κεντούμενοι·
ῷστε παρὰ τοῖς βαρβάροισι πανταχοῦ καὶ νῦν ἔτι
μηδὲν Ἀττικοῦ καλεῖσθαι σφηκὸς ἀνδρικώτερον. 1090
ἄρα δεινὸς ἡ τόθ' ὥστε πάντα μ' ἀν δεδοικέναι,
καὶ κατεστρεψάμην
τοὺς ἐναντίους, πλέων ἐκεῖσε ταῖς τριήρεσιν,
οὐ γὰρ ἦν ἡμῖν ὅπως
ρήσιν εὖ λέξειν ἐμέλλομεν τότ', οὐδὲ 1095
συκοφαντήσειν τινὰ
φροντὶς, ἀλλ' ὅστις ἐρέτης ἔσοιτ' ἄριστος.
τοιγαροῦν πολλὰς πόλεις Μήδων ἐλόντες,
αἰτιώτατοι φέρεσθαι
τὸν φόρον δεῦρ' ἐσμὲν, ὃν κλέ-
πτουσιν οἱ νεώτεροι. 1100
πολλαχοῦ σκοποῦντες ἡμᾶς εἰς ἄπανθ' εὑρησετε

Tacitus (*Ann.* II. 17) mentions a similar omen before an engagement with some German tribes, ‘Interea pulcherrimum augurium octo aquilae petere silvas et intrare visae imperatorem advertere. exclamat, irent, sequerentur Romanas aves, propria legionum numina.’

1087 εἴτα δ' εἰπόμεσθα.] Cf. Herod. VII. 113, φεύγουσι δὲ τοῖσι Πέρσῃσι εἴποντο κόπτοντες.

θυννάζοντες.] κεντοῦντες ὡς τοὺς θύννους τοῖς τριοδοῦσι. Schol. Eels are now speared in a similar way, and whales harpooned. There is an evident remembrance of Aesch. Pers. 424, τοὺς δ' ὥστε θύννους, ἡ τιν' ιχθύων βόλον, ἀγαῖσι κωπῶν θραύσμασιν τ' ἐρειπῶν ἔπαινον ἐρράχιζον.

1089 ὥστε κ.τ.λ.] And thus we proved ourselves very wasps in the way in which we worried them, and have quite justified ourselves in assuming for our old age this waspish attire.

1091 πάντα μ' ἄν.] The vulg. πάντα μὴ is hardly defensible, for πάντα μὴ δ. must = μηδένα (or μηδὲν) δεδοικέναι. But πάντας ἐμὲ, Hirschig's correction, is not quite satis-

factory. The text is Dobree's, accepted by Holden. πάντα μ' ἐκδ. might also do.

1093 ἐκεῖσε.] To Asia Minor.

1094 οὐ γὰρ ἦν ἡμῖν ὅπως.] ‘The question with us was not how.’

1095—7 λέξειν ἐμέλλομεν...ἔσοιτ'] ‘We were likely to speak or to accuse, but who should come to be the best rower.’ μέλλω λέξειν, as nearly equal to λέξω, would answer to ἔσομαι in direct speech: hence in oblique relation ἐμέλλομεν λέξειν is tolerably parallel to the optat. fut. ἔσοιτο.

1098 πόλεις Μήδων.] Cities belonging to the Athenians, but subjected to the Medes, and now recovered, says the Scholiast. Richter understands it of allied or tributary cities now gained, which had before been under Persian dominion. No strict accuracy need be expected in this account of ‘the many cities taken from the Medes,’ but the mention of the φόρος immediately afterwards countenances Richter's view.

1101 πολλαχοῦ σ. ἦ.] ‘If you look at us under various circum-

τοὺς τρόπους καὶ τὴν δίαιταν σφηξὶν ἐμφερεστάτους.
πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῷον ἡρεθισμένον
μᾶλλον δέξύθυμον ἔστιν οὐδὲ δυσκολώτερον· 1105
εἴτα τἄλλ’ ὅμοια πάντα σφηξὶ μηχανώμεθα.
ξυλλεγέντες γὰρ καθ’ ἐσμοὺς, ώσπερεὶ τὰνθρήνια,
οἵ μὲν ἡμῶν οὕπερ ἄρχων, οἱ δὲ παρὰ τοὺς ἔνδεκα,
οἱ δ’ ἐν ὀδείῳ δικάζουσ’, οἱ δὲ πρὸς τοὺς τειχίοις
ξυμβεβυσμένοι, πυκνὸν νεύοντες ἐς τὴν γῆν, μόλις 1110
ώσπερ οἱ σκώληκες ἐν τοῖς κυττάροις κινούμενοι.
ἔς τε τὴν ἄλλην δίαιταν ἐσμὲν εὔπορώτατοι.
πάντα γὰρ κεντοῦμεν ἄνδρα κάκπορίζομεν βίον.
ἄλλὰ γὰρ κηφῆνες ἡμῖν εἰσὶν ἐγκαθήμενοι,
οὐκ ἔχοντες κέντρον· οἱ μένοντες ἡμῶν τοῦ φίρου 1115

stances,' lit. 'in many places.' Their likeness to wasps on the battle-field has been shewn: it has now to be shewn at home.

1107 ἐσμοὺς.] Cf. *Lys.* 353, ἐσμὸς γυναικῶν οὐτοῖς.

1108—1111 We swarm like wasps to our several courts. For the respective jurisdiction of the archon, the eleven, &c. see *Dict. Antiq.*, but where each court was held cannot now be fully determined.

1109 ὁδεῖω.] In this building, which was properly intended for the reciting of poems, the Scholiast doubts whether courts were actually held; but it seems likely enough that the place was sometimes used for this purpose.

πρὸς τοῖς τειχίοις. It is doubtful whether this refers to any definite place, or (as Richter thinks) merely means that wherever there is anything like a wall or enclosure, dicasts are ready to sit and constitute a court, *eis πάντα τόπον εύρησει τις δικαστὰς ἐν Ἀττικῇ*. Schol. Cf. *Nub.* 208, *οὐ πείθομαι, ἐπεὶ δικαστὰς οὐκ ὅρω καθημένους*. Holden, followed by Meineke, changes πυκνὸν in the next line to πυκνὸς, an ingenious alteration, thus getting a definite place of meeting. The Pnyx (cf. *Dict. Ant.* p. 362) had 'a boun-

dary wall, part rock, part masonry,' which would be here meant.

1110 ξυμβεβυσμένοι.] 'Crammed together' so that they could hardly move. Cf. the description of the crowds in *Nub.* 1203, ἀμφορῆς νευησμένοι.

1111 σκώληκες ἐν τοῖς κυττάροις.] 'Like wasp-grubs in their cells.' κυτταροὶ δὲ αἱ τῶν κηρέων κοιλότητες. Schol. Several other kinds of holes are given to which the word may be applied: a curious use is in *Pac.* 199, ὥπ’ αὐτὸν ἀτεχνῶς οὐρανοῦ τὸν κύτταρον, explained by τὸ κοιλότατον καὶ μυχαλτατον.

1114 κηφῆνες.] The orators who stop at home and do only the talking are the drones. The Scholiast quotes from Hesiod (*Op.* 302) κηφήνεσσι κοθούροις ἵκελος ὄρμην οἴτε μελισσάων κάματον τρύχουσιν ἀεργοὶ ἔσθοντες.

1115 οὐκ ἔχοντες κ.τ.λ.] Meineke omitting this line takes πόνον for γόνον in the next. Twenty lines (the number as it now stands) is a number for the epirrhema, supported by the *Clouds* and *Frogs*: but there is enough variety in the number in different plays to prevent any strong argument either way on the score of the probable number of lines in an epirrhema.

τὸν γόνον κατεσθίουσιν, οὐ ταλαιπωρούμενοι.

τοῦτο δ' ἔστ' ἄλγιστον ἡμῖν, ἦν τις ἀστράτευτος ὁν
ἐκροφῆ τὸν μισθὸν ἡμῶν, τῆσδε τῆς χώρας ὑπερ
μήτε κώπην μήτε λόγχην μήτε φλύκταιναν λαβών.
ἀλλ' ἐμοὶ δοκεῖ τὸ λοιπὸν τῶν πολιτῶν ἐμβραχὺ
ὄστις ἀν μὴ χῃ τὸ κέντρον, μὴ φέρειν τριώβολον.

1120

ΦΙΛΟΚΛΕΩΝ

οὐ τοι ποτὲ ζῶν τοῦτον ἀποδυθήσομαι,
ἐπεὶ μόνος μ' ἔσωσε παρατεγμένον,
οὐδ' ὁ βορέας ὁ μέγας ἐπεστρατεύσατο.

1117 ἀστράτευτος.] Cf. *Nub.* 692, ἦτις οὐ στρατεύεται of Amynias: also *Eq.* 443, where the sausage-seller threatens Cleon with twenty indictments for *ἀστρατεία*.

1119 φλύκταιναν.] Cf. *Ran.* 236, ἐγὼ δὲ φλυκτάνας ξχω. And for other sufferings in rowing cf. *Eq.* 785, ἵνα μὴ τρίβῃς τὴν ἐν Σαλαμῖνι.

1120 ἐμβραχὺ.] καθάπαξ η παντάπαι. Schol. Equivalent, the Scholiast says, to *βραχὺ*, the preposition having no force; but that it has none, as he says, in the verb. ἐνδυστρυχῆσαι in Eur. *Phoen.* 727 will not easily be granted.

1121 μὴ χῇ τὸ κέντρον.] Whoever is an idle drone, sting-less, and does no work.

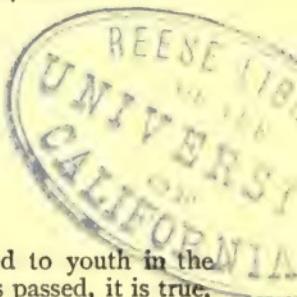
Mitchell notes that 'this comedy ought to have ended immediately with these addresses of the chorus or even before them. The action was complete; and whatever else is added must be a mere superfetation.' And he treats the rest as a separate piece, giving to it a separate name, 'the Dicast turned gentleman.' There is certainly a strongly marked difference between the two parts. But undoubtedly they were one play: nor would the latter half have had much force except in contrast to the former. And the representation of the Dicast converted is analogous to that

of Demus restored to youth in the *Knights*. He has passed, it is true, from one extreme to another, giving Aristophanes occasion for satire upon the follies of luxury and profligacy. Phidippides' conversion from one bad course to another is a parallel.

1122—1173 Father and son return: a discussion ensues about a change in the old man's dress; he is with difficulty persuaded to discard his old doublet for a mantle of newer fashion. Then there is a similar dispute about shoes; which ends in his complying, and strutting about with the gait of the wealthy men of the time.

1123 παρατεγμένον] properly of the man 'next in line.' His cloak proved his best and trustiest comrade in the field, when the north wind swept down upon them.

1124 βορέας.] The Scholiast understands this of the north wind that caused loss to the Persian fleet at Artemisium. Probably it is rather the whole Persian invasion that is called 'Boreas' as coming down from the north, while at the same time any stormy weather that happened then would be a reason for Philocleon's gratitude to his trusty cloak. Conzius thinks that *βασιλεὺς*, the great king, is especially meant by *Βορέας*, and quotes in illustration of ἐπεστρατεύσατο, 'Di-



ΒΔΕΛΤΚΛΕΩΝ

ἀγαθὸν ἔοικας οὐδὲν ἐπιθυμεῖν παθεῖν.

ΦΙΛΟΚΛΕΩΝ

μὰ τὸν Δί', οὐ γὰρ οὐδαμῶς μοι ξίμφορον.
καὶ γὰρ πρότερον ἐπανθρακίδων ἐμπλήμενος
ἀπέδωκ' ὁφείλων τῷ κναφεῖ τριώβολον.

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ' οὖν πεπειράσθω γ', ἐπειδήπερ γ' ἄπαξ
ἔμοι σεαυτὸν παραδέδωκας εῦ ποιεῖν.

1130

ΦΙΛΟΚΛΕΩΝ

τί οὖν κελεύεις δρᾶν με;

ΒΔΕΛΤΚΛΕΩΝ

τὸν τρίβων' ἄφες
τηνδὶ δὲ χλαῖναν ἀναβαλοῦ τριβωνικῶς.

ΦΙΛΟΚΛΕΩΝ

ἐπειτα παιδας χρὴ φυτεύειν καὶ τρέφειν,
ὅθ' οὗτοσί με νῦν ἀποπνῖξαι βούλεται;

ΒΔΕΛΤΚΛΕΩΝ

ἐχ', ἀναβαλοῦ τηνδὶ λαβὼν, καὶ μὴ λάλει.

1135

rus per urbes Afer ut Italas Ceu flam-
ma per taedas vel Eurus Per Siculas
equitavit undas.' Hor. *Od.* IV. 4. 44.
And a comparison of v. 11 of this
play, κάμοι γὰρ ἀρτίως ἐπεστρατεύ-
σατο Μῆδος τις... ὑπνος, confirms this
interpretation.

1127 καὶ γὰρ κ.τ.λ.] For I
spoilt my cloak once with some
fish-sauce, and had to pay for its
cleaning; so I do not want a more
valuable one, lest I may spoil that.

ἐπανθρακίδων.] λεπτοὶ ἵχθυες
όπτοι. Schol. Cf. *Ach.* 670, ηνίκ' ἀν
ἐπανθρακίδες ὡσι παρακείμεναι, οἱ δὲ
Θασιῶν ἀνακυκώσι λιπαράμπτικα. It
was with this Thasian fish-sauce
(ἄλμη) that the garment was spoilt.

1132 τριβωνικῶς.] The Scholiast
appears to have had a various read-
ing γεροντικῶς: but τρ. seems right.

The *τρίβων* however we find con-
stantly worn by the older men.

1133 ἐπειτα.] 'After this,' marking
astonishment and indignation: cf. *Ach.* 126, κάπειτ' ἐγώ δῆτ' ἐνθαδὶ¹
στραγγεύομαι. It is not altogether
unlike *πρὸς ταῦτα* in the tragedians,
e.g. in *Aesch. Prom.* 992, *πρὸς ταῦτα* *ριπτέσθω μὲν αἰθαλοῦσσα*
φλόξ. The Latins use 'nunc' with
the same ironical force; 'I nunc et
versus tecum meditare canoros' says
Horace, after describing the din of
the Roman streets.

1134 ἀποπνῖξαι.] The *χλαῖνα* was
evidently soft, woolly, and warm,
whereas the old man's *τρίβων*, how-
ever good a defence against Boreas
in days past, was probably, the
worse for wear.

ΦΙΛΟΚΛΕΩΝ

τουτὶ τὸ κακὸν τί ἔστι πρὸς πάντων θεῶν;

ΒΔΕΛΤΚΛΕΩΝ

οἱ μὲν καλοῦσι Περσίδ', οἱ δὲ καυνάκην.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δὲ σισύραν φόμην Θυμαιτίδα.

ΒΔΕΛΤΚΛΕΩΝ

κού θαῦμά γ'. ἐς Σάρδεις γὰρ οὐκ ἐλήλυθας.
ἔγνως γὰρ ἄν νῦν δ' οὐχὶ γιγνώσκεις.

ΦΙΛΟΚΛΕΩΝ

ἐγώ;

1140

μὰ τὸν Δῖον οὐ τοίνυν ἀτὰρ δοκεῖ γέ μοι
ἔοικέναι μάλιστα Μορύχου σάγματι.

ΒΔΕΛΤΚΛΕΩΝ

οὐκ, ἀλλ' ἐν Ἐκβατάνοισι ταῦθ' ὑφαίνεται.

ΦΙΛΟΚΛΕΩΝ

ἐν Ἐκβατάνοισι γίγνεται κρόκης χόλιξ;

1137 Περσίδ'...καυνάκην.] χλαιῆνα Περσικὴ ἀλεεψῆ, Schol. That καυνάκη has anything to do with καῦμα is not very likely. Conzius gives a Persian word for a silken texture, which he thinks may be cognate. But this garment appears to have been of wool, or at all events woolly on one side, ἔχον ἐκ τοῦ ἑτέρου μέρους μαλλούς. Philocleon takes it for a rough sheep-skin blanket or wrapper, called σισύρα or βαῖτη.

1138 Θυμαιτίδα.] From a deme of the tribe of Hippothoon, where such βαῖται were made. Schol.

1139 ἐς Σάρδεις.] Where such Persian apparel is for sale. Cf. Ach. 112, βάρμα Σαρδιανικόν.

1142 ἔοικέναι.] Meineke reads προσεικέναι (a form found in Eccl. 1161) in deference to a rule of Cobet's, that the old Attic writers always

said εἴξασι (Nub. 341, 343, Av. 96, 383) εἰκέναι (Nub. 185) εἰκώς. There are not enough instances to ground a rule upon; convenience for the metre may have determined the form: and there is no strong reason against ἔοικέναι from ἔοικα (cf. below 1171), when all MSS. give it.

Μορύχου.] For whom cf. Ach. 887, Pac. 1008, and above v. 506. It is in keeping with his character that he should muffle himself up. μαλλωτῷ σάγῳ ἔχρητο, ὡς τρυφερὸς πλεονι θάλπει χρώμενος. Schol.

1144 κρόκης χόλιξ.] 'A tripe of the woof or thread,' i.e. a tripe-like texture: a curious comparison. 'Laneos floccos in panno exstantes comparat bovis intestino, quod crispum est, et velut pellitum.' Fl. Chr. The same commentator suggests that the texture must have been 'friza, frieze'.

ΒΔΕΛΤΚΛΕΩΝ

πόθεν, ὥγάθ'; ἀλλὰ τοῦτο τοῖσι βαρβάροις
ὑφαίνεται πολλαῖς δαπάναις. αὕτη γέ τοι
ἐρίων τάλαντον καταπέπωκε ῥαδίως.

1145

ΦΙΛΟΚΛΕΩΝ

οὔκουν ἐριώλην δῆτ' ἔχρην αὐτὴν καλεῖν
δικαιότερον ἢ καυνάκην;

ΒΔΕΛΤΚΛΕΩΝ

ἔχ ὥγαθὲ,
καὶ στῆθι γ' ἀμπισχόμενος.

ΦΙΛΟΚΛΕΩΝ

οἵμοι δείλαιος·
ὡς θερμὸν ἢ μιαρά τί μου κατήρυγεν.

1150

ΒΔΕΛΤΚΛΕΩΝ

οὐκ ἀναβαλεῖ;

ΦΙΛΟΚΛΕΩΝ

μὰ Δί' οὐκ ἔγωγ'. ἀλλ', ὥγαθὲ,
εἰπερ γ' ἀνάγκη, κρίβανόν μ' ἀμπίσχετε.

ΒΔΕΛΤΚΛΕΩΝ

φέρ', ἀλλ' ἔγώ σε περιβαλῶ· σὺ δ' οὖν ἵθι.

ΦΙΛΟΚΛΕΩΝ

παράθου γε μέντοι καὶ κρεάγραν.

1145 πόθεν.] ‘how so?’ or ‘nonsense!’ He does not see, or pretends not to see, what his father means by the comparison, or what there is amiss with the mantle.

1148 ἐριώλην.] Properly a violent wind: cf. *Eg.* 511, where Cleon is compared to it. Here he puns, and derives it from ἐριον and ὄλλύναι. A pronunciation of ‘wool-wind’ to resemble ‘whirl-wind’ might be a fair equivalent.

1149 ἔχ ὥγαθὲ, κ.τ.λ.] ‘Steady,

my good sir! and stand still while I put it on you.’ He puts the cloak round his father, but the old man will make no effort to throw it gracefully over his shoulder (*ἀναβαλεσθαι*), but rather throws it off; so the putting on has to be done entirely by the son.

1155—6. Well if I am to be baked or roasted (says Philocleon) let there be a flesh-hook ready to pull me out before I am done all to pieces.

ΒΔΕΛΤΚΛΕΩΝ

τιὴ τέ δῆ;

1155

ΦΙΛΟΚΛΕΩΝ

ἴν' ἔξελης με πρὶν διερρυηκέναι.

ΒΔΕΛΤΚΛΕΩΝ

ἄγε νυν, ἀποδύου τὰς καταράτους ἐμβάδας,
τασδὶ δ' ἀνύσας ὑπόδυθι τὰς Λακωνικάς.

ΦΙΛΟΚΛΕΩΝ

ἔγὼ γὰρ ἀν τλαίην ὑποδύσασθαι ποτε
ἔχθρῶν παρ' ἀνδρῶν δυσμενῆ καττύματα;

1160

ΒΔΕΛΤΚΛΕΩΝ

ἐνθες ποτ', ω τᾶν, κάπόβαιν' ἐρρωμένως
ἐς τὴν Λακωνικὴν ἀνύσας.

ΦΙΛΟΚΛΕΩΝ

ἀδικεῖς γέ με
ἐς τὴν πολεμίαν ἀποβιβάζων τὸν πόδα.1155 τιὴ τέ δῆ.] Cf. *Nub.* 755,
Thesm. 84.1156 διερρυηκέναι.] πρὶν συμπε-
σεῖν ἀπὸ τῆς δπτήσεως τὰ κρέα μον.
Schol.1157 ἀποδύου.] Hirschig pro-
poses ὑπολύου. As MSS. R, V, have
ὑποδύου, this reading is not without
some warrant; but we must then
take in vv. 1158, 59, 68 ὑποδῦ,
ὑποδήσασθαι, ὑποδησάμενος; the two
last Scaliger's readings. However,
the present text may stand. The
Greeks were not bound to use, of
tying on and loosing off shoes, no
words save the ordinary ὑποδεῖσθαι
and ὑπολύεσθαι. Richter even goes
so far as to say that ἐμβάδες and
Λακωνικαὶ were of the kind of foot
covering called κοῖλα ὑποδήματα, not
so much sandals as low shoes or
slippers, and that ἀποδύεσθαι, ὑπο-
δύεσθαι, suit them better than the
common words. ἀποδύεσθαι 'to put
off,' ὑποδύεσθαι 'to get into, slip the
feet into.'1158 ὑπόδυθι τὰς.] ὑποδοῦ λα-
βῶν Hirschig; ὑποδοῦ τι τὰς Meineke.
In this last the *ti* is awk-
ward; in the former λαβῶν a violent
change. ὑποδοῦ σὺ τὰς would be as
likely, if it were necessary to change
at all.Δακωνικάς.] ἀστειώτεραι γὰρ
αὐται. Schol. They were men's
shoes, as is plain from *Thesm.* 142,
where they are mentioned along
with χλαῖνα as a distinctive mark of
a man.1160 ἔχθρῶν κ.τ.λ.] Cf. *Eur.*
Heracl. 1006, ἔχθροῦ λέοντος δυσμενῆ
βλαστήματα.1161 ἐνθες ποτ'].] ἐνθες πόδ' is
Brunck's reading. 'Do pray at last
put (your foot) in' is satisfactory,
the ellipse being easy.1161, 62 κάπόβαιν'...ἐς τὴν Δα-
κωνικὴν.] 'Step out (of your own
shoe) into the Laconian (shoe),' says
the son: but the father understands
χώραν Δ. and replies accordingly.

1163 πολεμίαν.] The ellipse of

ΒΔΕΛΤΚΛΕΩΝ

φέρε καὶ τὸν ἔτερον.

ΦΙΛΟΚΛΕΩΝ

μηδαμῶς τοῦτόν γ', ἐπεὶ
πάνυ μισολάκων αὐτοῦ στιν εἰς τῶν δακτύλων.

1165

ΒΔΕΛΤΚΛΕΩΝ

οὐκ ἔστι παρὰ ταῦτ' ἄλλα.

ΦΙΛΟΚΛΕΩΝ

κακοδαίμων ἐγά, ἵστις ἐπὶ γήρᾳ χίμετλον οὐδὲν λήψομαι.

ΒΔΕΛΤΚΛΕΩΝ

ἄνυσσόν ποθ' ὑποδυσίμενος· εἴτα πλουσίως
ἀδὶ προβὰς τρυφερόν τι διασαλακώνισον.

ΦΙΛΟΚΛΕΩΝ

ἰδού· θεῶ τὸ σχῆμα, καὶ σκέψαι μ' ὅτῳ
μάλιστ' ἔοικα τὴν βάδισιν τῶν πλουσίων.

1170

ΒΔΕΛΤΚΛΕΩΝ

ὅτῳ; δοθιῆνι σκόροδον ἡμφιεσμένῳ.

γῆ or χώρα with the adjective is very common.

1164. Philocleon puts one foot in, probably the right (says Florens), according to the Pythagorean precept, ‘dextrum pedem in calceum praemitte, laevum in ποδάνπτρον.’

1166 οὐκ ἔστι κ.τ.λ.] Repeated from *Nub.* 698.

1167 χίμετλον.] ‘A chilblain,’ it is put (says the Scholiast) by way of surprise for ἀγαθὸν οὐδὲν λήψομαι. τὰ τῶν γερόντων οὐ λήψομαι, ‘I shall not enjoy the privileges of old men,’ chilblains being among them. It may mean, ‘I shall have no chilblains, since these more luxurious shoes will defend my feet,’ as Richter says; or, ‘I am not to have any chilblains, and so be allowed the privilege of an old man, shabby slippers, but more comfortable than

these smart ones.’ Philocleon’s assertion above, that he had one toe on his left foot a decided Laconian-hater, rather suggests a chilblain already present on that toe, which he is not to indulge.

1169 διασαλακώνισον.] From a certain Salacon. Schol. There is also reference to λακωνίζειν. A reading διαλυκώνισον is mentioned by the Scholiast, and derived from Lycon. These derivations seem but guesses. Dindorf from Hesychius and Photius discovers a word, διασαικώνισον, which Meineke adopts here. The meaning is the same.

1170 σχῆμα.] Appears to include posture, bearing, gait, &c., as well as dress. Cf. above, v. 1070.

1172 δοθιῆνι κ.τ.λ.] An absurd comparison, which it seems vain to analyze. If Δοθιῆνι be read, and if

ΦΙΛΟΚΛΕΩΝ

καὶ μὴν προθυμοῦμαι γε σαυλοπρωκτιᾶν.

ΒΔΕΛΤΚΛΕΩΝ

ἄγε νυν, ἐπιστήσει λόγους σεμνοὺς λέγειν
ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν;

1175

ΦΙΛΟΚΛΕΩΝ

ἔγωγε.

ΒΔΕΛΤΚΛΕΩΝ

τίνας δῆτ' ἀν λέγοις;

ΦΙΛΟΚΛΕΩΝ

πολλοὺς πάνυ.

πρῶτον μὲν ὡς ἡ Λάμι' ἀλοῦσ' ἐπέρδετο,
ἔπειτα δ' ὡς ὁ Καρδοπίων τὴν μητέρα.

ΒΔΕΛΤΚΛΕΩΝ

μή μοί γε μύθους, ἀλλὰ τῶν ἀνθρωπίνων
οἶνος λέγομεν μάλιστα τοὺς κατ' οἰκίαν.

1180

ΦΙΛΟΚΛΕΩΝ

ἐγῳδα τοίνυν τῶν γε πάνυ κατ' οἰκίαν
ἔκεινον, ὡς οὕτω ποτ' ἦν μῦς καὶ γαλῆ.

ΒΔΕΛΤΚΛΕΩΝ

ὦ σκαιὲ κάπαδευτε, Θεογένης ἔφη

he were a person of known gait, it would only remain to find why the mantle was likened to garlic.

1174—1264. Being now dressed properly, Philocleon is further instructed in the art of fashionable talk, of deportment at a banquet. A feast is imagined: the song is to pass round: he shews how he would bear his part, and succeeds tolerably well. Both father and son then go off to a supper at Philoctemon's house.

1176 *τίνας.*] From the preceding λόγους, and the following πολλοὺς, this seems almost necessary. But most editors retain *τίνα* of MSS. R, V.

1178 μητέρα.] λείπει ἔτυψεν.
Schol.

1179, 80. No long-winded tales or fables, but common 'household' stories are to be the rule. Richter gives 'Kinder-und Hausmärchen' in illustration. Philocleon at once starts off with the most familiar and household word he knows.

1182 οὕτω.] Cf. Plat. *Phaedr.* 237, ἦν οὕτω δὲ πᾶς. And the Scholiast gives ἦν οὕτω γέρων καὶ γραῦς, as another fable beginning in this way. Germ. 'Es war also einmal.'

1183—85. Apparently Theogenes (for whom cf. *Pac.* 928, *Av.* 822,

τῷ κοπρόλογῳ, καὶ ταῦτα λοιδορούμενος,
μῆς καὶ γαλᾶς μέλλεις λέγειν ἐν ἀνδράσιν;

1185

ΦΙΛΟΚΛΕΩΝ

ποίους τινὰς δὲ χρὴ λέγειν;

ΒΔΕΛΤΚΛΕΩΝ

μεγαλοπρεπεῖς,
ώς ξυνεθεώρεις Ἀνδροκλεῖ καὶ Κλεισθένει.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δὲ τεθεώρηκα πώποτ' οὐδαμοῖ
πλὴν ἐς Πάρον, καὶ ταῦτα δύ' ὄβολῳ φέρων.

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ' οὖν λέγειν χρή σ' ώς ἐμάχετό γ' αὐτίκα
Ἐφουδίων παγκράτιον Ἀσκώνδᾳ καλῶς,
ἢδη γέρων ὥν καὶ πολιὸς, ἔχων δέ τοι

1190

1127, 1295), though of swinish habits, used fine words. Hence they quote his rebuke of the scavenger (perhaps for bringing something ‘between the wind and his nobility’) as suitable to Philocleon for venturing on such an unsavoury subject as mice and weasels in polite society. ὡς σκαιὲ κάπαδεντε is of course a tragic style to begin a rebuke of a κοπρολόγος.

1184 καὶ ταῦτα λ.] ‘And that too when abusing him,’ and when accordingly you would expect coarser words from such a man, especially as the Greek language is not poor in such expressions.

1185 ἐν ἀνδράσιν.] Such being ‘old wives’ fables.’ Cf. Horace’s ‘garrit aniles ex re fabellas’ of just this style of fable.

1187 ξυνεθεώρεις.] Sacred embassies, which should be given to the honourable and noble, are mentioned in connexion with these worthless men, to reprove the Athenians for placing such rascals in high office.

Androcles appears to have been attacked as a beggar and profligate by other comic writers; Cleisthenes is often assailed by Aristophanes.

1189 ἐς Πάρον.] What expedition to Paros is meant, is uncertain. It was not, at any rate, a θεωρία; but he went merely as a μισθωτὸς στρατιωτής, as the Scholiast says. Richter interprets τεθεώρηκα ἐς Π. ‘stipendium merui ad Parum otiose spectando, non fortiter pugnando.’

1191 Ἐφουδίων...Ἀσκώνδᾳ.] It is not necessary that these should be real persons: but it is more likely that they were real pancratiasts, or fictitious names for such, than that they were effeminate persons thus ridiculed, as Richter thinks. What Aristophanes’ satire is pointed at is the trifling nature of the conversation, when they could find nothing better to talk of than the details of such athletic contests. Horace gives ‘Hora quota est? Thrax est Gallina Syro par?’ as an instance of small talk.

πλευρὰν βαθυτάτην καὶ χέρας λαγόνας τε καὶ θώρακ' ἄριστον.

ΦΙΛΟΚΛΕΩΝ

παῦε παῦ', οὐδὲν λέγεις.

πῶς δ' ἀν μαχέσαιτο παγκράτιον θώρακ' ἔχων; 1195

ΒΔΕΛΤΚΛΕΩΝ

οὕτως διηγεῖσθαι νομίζουσ' οἱ σοφοί.

ἀλλ' ἔτερον εἰπέ μοι· παρ' ἀνδράσι ξένοις πίνων, σεαυτοῦ ποιον ἀν λέξαι δοκεῖς ἐπὶ νεότητος ἕργον ἀνδρικώτατον;

ΦΙΛΟΚΛΕΩΝ

ἐκεῦν' ἐκεῦν' ἀνδρειότατόν γε τῶν ἐμῶν,
ὅτ' Ἐργασίωνος τὰς χάρακας ὑφειλόμην. 1200

ΒΔΕΛΤΚΛΕΩΝ

ἀπολεῖς με. ποίας χάρακας; ἀλλ' ώς ἡ κάπρον ἐδιώκαθές ποτ', ἡ λαγών, ἡ λαμπάδα ἔδραμες, ἀνευρὼν ὅ τι νεανικώτατον.

ΦΙΛΟΚΛΕΩΝ

ἔγῳδα τοίνυν τό γε νεανικώτατον· 1205

1194 θώρακ'.] ‘The chest,’ a signification of the word which is found in later Greek, but, we may infer, was fashionable in a certain class at this earlier time. Philocleon does not understand it, and takes θώραξ to mean ‘breastplate.’ The pancration only included wrestling and boxing, for neither of which would a breastplate be needed or allowed.

1196 οὕτως.] Such was the style of narrative among the clever young fellows of the time. Bdelycleon then goes on to instruct him that he must be prepared with some boastful story about himself.

1197 ξένοις.] Εἴθος γάρ ἐπὶ τοῖς ξένοις κανχάσθαι. Schol.

1201 Ἐργασίωνος.] Some countryman. Deeds of thieving are not unfrequently boasted of: cf. above,

v. 236.

1203 λαμπάδα.] They used to run bearing torches in the Ceramicus. Schol. Cf. *Ran.* 129—133. The torch-race is frequently mentioned by Attic writers, and gives rise to some striking metaphorical expressions: e.g. Plato’s *καθάπερ λαμπάδα τὸν βίον παραδιδόντες ἄλλοις ἐξ ἀλλῶν*; whence Lucretius, ‘quasi cursores vitai lampada tradunt.’ But the precise rules of the race are difficult to ascertain.

1204 νεανικώτατον.] The word from the sense of ‘youthful, vigorous, mettlesome,’ comes to mean ‘violent, overbearing;’ as below at v. 1307. νεανιεύεσθαι has similar meanings.

1205—7 ἔγῳδα.] If races and chaces are to be the order of the

ὅτε τὸν δρομέα Φάῦλλον, ὃν βούπαις ἔτι,
εἶλον διώκων λοιδορίας ψήφοιν δυοῖν.

ΒΔΕΛΤΚΛΕΩΝ

παῦ· ἀλλὰ δευρὶ κατακλινεὶς προσμάνθανε
ξυμποτικὸς εἶναι καὶ ξυνουσιαστικός.

ΦΙΛΟΚΛΕΩΝ

πῶς οὖν κατακλινῶ; φράξ' ἀνύσας.

ΒΔΕΛΤΚΛΕΩΝ

εὐσχημόνως.

1210

ΦΙΛΟΚΛΕΩΝ

ἀδὶ κελεύεις κατακλινῆναι;

ΒΔΕΛΤΚΛΕΩΝ

μηδαμῶς.

ΦΙΛΟΚΛΕΩΝ

πῶς δαῖ;

ΒΔΕΛΤΚΛΕΩΝ

τὰ γύνατ' ἔκτεινε, καὶ γυμναστικῶς
ὑγρὸν χύτλασον σεαυτὸν ἐν τοῖς στρώμασιν.
ἔπειτ' ἐπαίνεσόν τι τῶν χαλκωμάτων,
δροφὴν θέασαι, κρεκάδι' αὐλῆς θαύμασον.

1215

day, then, thinks the old dicast, my prosecuting Phayllus is the right sort of exploit. He puns on the double meaning of διώκειν, as in *Ach.* 700, *Eg.* 969, διώξει Σμικύθην καὶ κύριον. Phayllus is mentioned as a great runner in *Ach.* 215, οὐδὲ ἀν' ἐπ' ἐμῆς γε νεότητος ὅτ' ἐγὼ φέρων ἀνθράκων φόρτιον ἡκολούθουν Φαῦλλῳ τρέχων. See note and Scholiast there. And even if this be another Phayllus (for the Scholiast on the *Acharnians* says there were three, and the third a λωποδύτης), yet there is plainly some reference to the Olympian namesake, when it is said of him that ‘for all he ran so fast, he was (pur)sued and caught at last.’

1210 κατακλινῶ.] Aor. 2. conj. of the passive voice: cf. κατακλινεῖς above.

εὐσχημόνως.] Bergler quotes from Euripides Silenus' directions to the Cyclops (*Cycl.* 563), θές δὴ τὸν ἄγκῶν' εὐρύθμως, κἀτ' ἔκπιε ὕσπερ μ' ὁρᾶς πίνοντα.

1213 ὑγρὸν χύτλασον.] ‘Throw yourself in loose easy posture.’ L. and S. refer to Hippocrates for ὑγρὸς κεῖσθαι. Cf. Pindar's ὑγρὸν νῶτον αἰωρεῖ of the eagle (*Pyth.* I. 17). About χύτλασον the Scholiast appears to be wrong, taking it of anointing. The context here shews that it must be a description of a certain way of lying.

1214. ἐπαίνεσον.] Complimentary remarks on the plate, tapestry, &c. would be usual. But the parasite in Diphilus (quoted by Athenaeus) holds a rather different view: ὅταν με καλέσῃ πλούσιος δεῖπνον

ündowr κατὰ χειρός τὰς τραπέζας ἐσφέρειν·
δειπνοῦμεν ἀπονενίμεθ· ηδη σπένδομεν.

ΦΙΛΟΚΛΕΩΝ

πρὸς τῶν θεῶν, ἐνύπνιον ἔστιώμεθα;

ΒΔΕΛΤΚΛΕΩΝ

αὐλητρὶς ἐνεφύσησεν. οἱ δὲ συμπόται
εἰσὶν Θέωρος, Αἰσχίνης, Φανὸς, Κλέων,
ξένος τις ἔτερος πρὸς κεφαλῆς Ἀκέστορος.
τούτοις ξυνῶν τὰ σκόλια πῶς δέξει;

1220

ΦΙΛΟΚΛΕΩΝ

καλῶς.

ποιῶν, οὐ κατανοῶ τὰ τρίγλυφ' οὐδὲ
τὰς στέγας οὐδὲ δοκιμάζω τοὺς Κορινθίους κάδους· ἀτενὲς δὲ τηρῶ τοῦ μαγέρου τὸν καπνόν.

1216. ὕδωρ κατὰ χειρός.] Cf. *Av.* 463, καταχεῖσθαι κατὰ χειρὸς ὕδωρ φερέτω ταχύ τις. Ε. δειπνήσειν μέλλομεν; η τι;

[ἐσφέρειν] imperatively used. The tables were actually brought in in ancient times. See *Dic̄t. Ant.* p. 613.

1217. ἀπονενίμεθ'.] μετὰ τὸ δειπνῆσαι ἔθος λέγειν. ἀπονίψασθαι δός, ὡς παῖ. Schol.

1219. αὐλητρίς.] Music and dancing were usual after a banquet. Cf. Homer's μολπή τ' ὀρχηστής τε τὰ γάρ τ' ἀναθήματα δαιτός. (*Od. a.* 152). In *Ach.* 1090—93 many details of a banquet are enumerated, dancing girls among them.

1220. Θέωρος κ.τ.λ.] Phanus, a dependant of Cleon's, is mentioned in *Eg.* 1256. Cf. note there. For Theorus and Aeschines cf. vv. 42, 325.

1221. ξένος τις ... Ἀκέστορος.] Another foreigner lying above Acestor. Acestor appears from the Scholiast here and on *Av.* 431 to have been of Thracian extraction, and called Σάκας 'the Sacian.' In *Av.* 31, νόσον νοσοῦμεν τὴν ἐναντλαν Σάκα· ὅ μὲν γάρ οὐκ ἀντὶς ἐσβιδήσεται· ημεῖς δὲ...ἀνεπτόμεθ' ἐκ τῆς πατρίδος.

1222—3. There are different ways of arranging the dialogue. The text is Richter's: Dindorf's (in the *Poetae Scenici*) hardly makes sense, καλῶς is better given to Philocleon, and ἀληθεῖς, to Bdelycleon. Meineke further puts οὐδ' εἰ Δ. for οὐδεῖς Δ., meaning Diacron to be a proper name, I suppose, and his reading would mean 'I shall take up the song well, so that not even if Diacron were to take it could he take it better.'

1222. σκόλια.] It was the old custom at a banquet for the guests to follow whoever led off first with the song, continuing the song where he left it. For the leader held a branch of bay or myrtle and sang a song of Simonides or Stesichorus, as far as he pleased, and then passed it on to whom he would, in no particular order; and he who received it from the first continued the song and then again passed it on. Schol. Various explanations are given of the word σκόλιον: that the songs were so called from the irregular nature of the metre and music; from the zig-zag manner in which the song might pass this way and that way about the table; from the irregular arrangement of the couches. The fact that the song passed according to no rule seems to shew that it is lost labour in this passage to attempt to arrange the guests, to

ΒΔΕΛΤΚΛΕΩΝ

ἄληθες;

ΦΙΛΟΚΛΕΩΝ

ώς ούδεις Διακρίων δέξεται.

ΒΔΕΛΤΚΛΕΩΝ

ἐγὼ εἶσομαι· καὶ δὴ γάρ εἰμ' ἐγὼ Κλέων,
ἄδω δὲ πρῶτος Ἀρμοδίου δέξει δὲ σύ.
ούδεις πώποτ' ἀνὴρ ἐγένετ' Ἀθηναῖος

1225

ΦΙΛΟΚΛΕΩΝ

οὐχ οὕτω γε πανούργος κλέπτης

ΒΔΕΛΤΚΛΕΩΝ

τουτὶ σὺ δράσεις; παραπολεῖ βοώμενος.
φήσει γὰρ ἔξολεν σε καὶ διαφθερεῖν
καὶ τῆσδε τῆς γῆς ἔξελāν.

ΦΙΛΟΚΛΕΩΝ

ἐγὼ δέ γε,

1230

account for some not singing, to suppose (as one commentator does) that the text is corrupt or deficient on that account. It is plain that Aristophanes might take just as many singers as suited his purpose.

1223. *Διακρίων.*] The old division of the Athenians was into Diacrians, Pediaeans, Paralians. Richter observes that Marathon was in the Diacrian district, and Philocleon has termed himself *Μαραθωνομάχας*: so of the old-fashioned divisions, which, as a lover of old customs, he keeps to, he chooses that.

1224. *ἔγώ εἶσομαι.*] Cf. above v. 416, and *Nub.* 901.

καὶ δὴ.] ‘For now suppose me Cleon’: as in Eur. *Med.* 386, *καὶ δὴ τεθνάσι*. He begins with Cleon, as the most important person at table, and giving a ready handle for a parody.

1225. *Ἀρμοδίου*] sc. μέλος. Cf. Ach. 980, *τὸν Ἀρμόδιον* φέσται, whence Reiske inferred *Ἀρμόδιον* should be read here. But in *Lysistr.* 1237 *δῖοι Τελαμῶνος* seems a genitive of the same kind.

1226. *ούδεις... Ἀθηναῖος.*] This line does not suit well with the *ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω κ.τ.λ.* in metre. Meineke’s change improves it, but is uncertain. Bergk and Dindorf propose *ἐγένετ’ Ἀθήναις*, which Holden adopts. In the next line something is wanted before *κλέπτης*. Bentley supplies *ώς σὺ*, Bergk *οὐδέ*. This first line was apparently to end in praise of Harmodius, but is turned off to abuse of Cleon.

1227. *κλέπτης.*] By Cleon’s own confession (*Eg.* 1252) his successor would be *κλέπτης μὲν οὐκ ἀν μᾶλλον εὐτυχῆς δ’ ίσως.*

1228 *τουτὶ σὺ δράσεις;*] Porson reads *τοῦτ’ εἰ σ. δ. παραπολεῖ βοώμενος φήσει γάρ.* Dobree takes this, but punctuates after *βοώμενος*. But the separate short sentences of the common text are satisfactory. *βοώμενος* is to be taken passively ‘bawled down.’ Cleon’s loud voice is constantly spoken of.

1228. *παραπολεῖ.*] ‘You will be ruined by the way, into the bargain,’ you will get with your song more than you ever bargained for.

έὰν ἀπειλῆ, νὴ Δί' ἔτέρον ἄσομαι.
ἀνθρωφ', οὗτος ὁ μαιόμενος τὸ μέγα κράτος,
ἀντρέψεις ἔτι τὰν πόλιν ἀ δ' ἔχεται ροπᾶς.

1235

ΒΔΕΛΤΚΑΕΩΝ

τί δ', ὅταν Θέωρος πρὸς ποδῶν κατακείμενος
ἄδη Κλέωνος λαβόμενος τῆς δεξιᾶς,
Ἄδμήτου λόγον, ωταῖρε, μαθὼν τοὺς ἀγαθοὺς φίλει,
τούτῳ τί λέξεις σκόλιον;

ΦΙΛΟΚΛΕΩΝ

ῳδικῶς ἐγὼ,

οὐκ ἔστιν ἀλωπεκίζειν,
οὐδὲ ἀμφοτέροιστι γύγνεσθαι φίλον.

1240

ΒΔΕΛΤΚΑΕΩΝ

μετὰ τοῦτον Αἰσχίνης ὁ Σέλλου δέξεται
ἀνὴρ σοφὸς καὶ μουσικός· καὶ τὸ ἄστεται·
χρήματα καὶ βίαν

1245



1231. ἔτερον ἄσομαι.] As the MSS. have ἔτέραν ἄσομαι Dobree corrects to ἔτερ' ἀντάσομαι. With ἔτερον must be supplied μέλος or σκόλιον.

1232. ὄνθρωφ'.] From Alcaeus, the Scholiast tells us. The lines as he gives them are rather different and hardly intelligible: μαιόμενος stands in place of μαιόμενος. They are meant here as a rebuke to Cleon's grasping ambition.

1235. ἔχεται ροπᾶς] 'is near the turning of the scale,' wants but little to decide its fall.

1236. πρὸς ποδῶν] 'at the feet of, next below.' Cf. above v. 1221.

1238. Ἄδμήτου.] The Scholiast supplies another line of this song: τῶν δειλῶν ἀπέχου γνώς δτι δειλῶν δλῆγα χάρις. But whether this praise of bravery, and caution against cowardice, is concerned with Admetus' spiritless conduct, or with his wife's bravery, and who is supposed to speak it, is uncertain. Here it gives occasion for a hit at Theorus' cowardice

and flattery. The metre of this song is that of Horace's 'Tu ne quaesieris (scire nefas) quem mihi, quem tibi.'

1240. ὠδικῶς.] Dindorf's proposed reading in his notes ὠδὶ πῶς is apparently as good. The MSS. and old edd. have ᾠδικὸς or ᾠδικός. Meineke (with Hamaker) ejects the line.

1240. ἀλωπεκίζειν.] The fox was the emblem of cunning and flattery, of old, as now. Cf. Pind. *Pyth.* II. 141, where such persons are called ἀλωπέκων ἰκελοι.

1245. χρήματα κ.τ.λ.] There was a well-known song of Clitagora: cf. *Lys.* 1237, Κλειταγόρας ἄδειν δέον. She was a poetess, and a Thessalian acc. to one Scholiast, a Laconian acc. to another. But what the original bearing of the song was does not appear. The Thessalians helped the Athenians in the war against their tyrants. *βίον* is read for *βίαν* by some editors. As concluded by Philocleon, the song is

Κλειταγόρᾳ τε κά-
μοι μετὰ Θετταλῶν

ΦΙΛΟΚΛΕΩΝ

πολλὰ δὴ διεκόμισας σὺ κάγω.

ΒΔΕΛΤΚΛΕΩΝ

τουτὶ μὲν ἐπιεικῶς σύ γ' ἔξεπίστασαι·
ὅπως δ' ἐπὶ δεῖπνον ἐσ Φιλοκτήμονος ὕμεν.
παῖ παῖ, τὸ δεῖπνον, Χρυσὲ, συσκεύαζε νῷν,
ἵνα καὶ μεθυσθῶμεν διὰ χρόνου.

1250

ΦΙΛΟΚΛΕΩΝ

μηδαμῶς.

κακὸν τὸ πίνειν· ἀπὸ γὰρ οἴνου γίγνεται
καὶ θυροκοπῆσαι καὶ πατάξαι καὶ βαλεῖν,
κάπειτ’ ἀποτίνειν ἀργύριον ἐκ κραιπάλης.

1255

ΒΔΕΛΤΚΛΕΩΝ

οὐκ, ἡν̄ ξυνῆς γ' ἀνδράσι καλοῖς τε κάγαθοῖς.
ἡ γὰρ παρητήσαντο τὸν πεποιθότα,
ἡ λόγον ἔλεξας αὐτὸς ἀστειόν τινα,
Αἰσωπικὸν γέλοιον ἡ Συβαριτικὸν,

meant to ridicule Aeschines for his boasting : especially his boasting of wealth which he never had. Cf. *An.* 921, *ἀρ' ἐστὶν αὐτῇ γλ Νεφελοκοκκυγλ*, *ἵνα καὶ τὰ Θεογένους τὰ πολλὰ χρήματα τὰ τ' Αἰσχίνου γ' ἀπαντα*; Hence Burges' *διεκόμιτας* for *διεκόμισας* has great probability, and is approved by several editors. Thus, whatever the song was going to say about the wealth &c., Philocleon retorts that Aeschines had nothing to do with wealth, save in bragging of it.

1250 Φιλοκτήμονος.] ἀσωτος οὐτος. Schol.

1251 τὸ δεῖπνον συσκ.] εἰ δέ ποὺ τις ἐκαλέιτο εἰς ἀριστον ἡ εἰς δεῖπνον, τὸ ἀριστον ἡ τὸ δεῖπνον ἔαντοῦ ἔφερε. Schol.

1253—55. The old dicast retains

as yet his old caution, and thinks that drinking leads to brawls and damages to pay next morning.

1257. παρητήσαντο.] As in Eur. *Heracl.* 1025, *κτεῖν'*, οὐ παραιτοῦμαι σε, and Herod. v. 33, vi. 24. Cf. also *Eg.* 37, *ἐν δ' αὐτοὺς παραιτησώμεθα*: and this double acc. construction is common. The verb also takes simply the accusative of the penalty, e.g. *παραιτέσθαι ζημίαν*: as well as the acc. of that which you rescue, *παραιτέσθαι τὴν ψυχήν*: resembling in this the Lat. 'depreciari'.

1259 Αἰσωπικὸν.] Cf. above v. 566. The Aesopic were (acc. to the Scholiast) about beasts, the Symbaritic about men. The father follows his son's advice below at v. 1401.

ών ἔμαθες ἐν τῷ συμποσίῳ· κατ' ἐς γέλων
τὸ πρᾶγμ' ἔτρεψας, ὥστ' ἀφείς σ' ἀποίχεται.

1260

ΦΙΛΟΚΛΕΩΝ

μαθητέον τάρ' ἐστὶ πολλοὺς τῶν λόγων,
εἴπερ ἀποτίσω μηδὲν, ἦν τι δρῶ κακόν.
ἄγε νῦν ἵωμεν· μηδὲν ἡμᾶς ἴσχέτω.

ΧΟΡΟΣ

πολλάκις δὴ 'δοξ' ἔμαυτῷ δεξιὸς πεφυκέναι,
καὶ σκαιὸς οὐδεπώποτε·

1265

ἀλλ' Ἀμυνίας ὁ Σέλλου μᾶλλον οὐκ τῶν Κρωβύλου,
οὗτος ὅν γ' ἐγώ ποτ' εἶδον ἀντὶ μήλου καὶ ροᾶς
δειπνοῦντα μετὰ Λεωγόρου.

πεινῆ γὰρ ἦπερ Ἀντιφῶν.

1270

1260 ἐς γέλων κ.τ.λ.] ‘Solvuntur risu tabulae: tu missus abibis.’
Hor.

1261 ἀφείς.] sc. ὁ πεπονθώς.

1262—3. Philocleon's spirit here is rather like Strepsiades' in the *Clouds*.

1265—1291 Here follows a kind of second short parabasis, consisting of a strophe and epirrhema, and an antepirrhema: the antistrophe being lost. There are second parabases in the *Knights*, *Peace*, *Birds*, each of four parts: in the *Acharnians* there is only a commation with strophe and antistrophe. The Chorus here attack and ridicule certain worthless characters, and explain the poet's conduct with respect to Cleon.

1267 Ἀμυνίας κ.τ.λ.] Amynias was the son of Pronapus really, but is called son of Sellus, that he may be made out brother to Aeschines son of Sellus, and as poor as was Aeschines. He was an effeminate coward (*Nub.* 691—92), and was foppish in his way of dressing his hair (cf. v. 466, *κομηταμνίας*), hence he is called οὐκ τῶν Κρωβύλου. The general sense of the passage (which is rather obscure) seems to be ‘I

thought myself dexterous and clever, but that poor beggar Amynias beats me; whom I saw, instead of his frugal meal, enjoying a feast with the epicure Leogoras. But then he did go on an embassy to Thessaly, and there held conference with the Penestans, being himself a Penestan (beggar-man) equal to any.’ The ἀλλὰ γὰρ seems to be put as if to account for the sudden change in Amynias' meals and mode of living; but, as the sentence is turned off with a pun which implies they were all poor together; we are left to conclude that his δεξιότης was but that of a hungry parasite, and what began as praise is thus turned to satire. The Scholiast says we ought to supply σκαιός ἐστιν after μᾶλλον: but what then is the bearing of the whole passage?

οὐκ τῶν Κρωβύλου.] ‘Of the family of *Chignon*.’ For this mode of dressing the hair cf. *Thuc.* 1. 6: and *Eg.* 1331, note on *τεττιγοφόρας*. The Scholiast here describes it εἶδος πλοκῆς ἐπ' ἀνδρῶν εἰς δέξι ληγούσης.

1269 Δεωγόρου.] Cf. *Nub.* 109, and note there.

1270 Ἀντιφῶν.] An orator of

ἀλλὰ πρεσβεύων γάρ ἐς Φάρσαλον ὥχετ· εἰτ' ἐκεῖ μόνος μόνοις

τοῖς Πενέσταισι ξυνῆν τοῖς

Θετταλῶν, αὐτὸς πεινέστης ὡν ἐλάττων οὐδενός.

ῳ μακάρι Αὐτόμενες, ὡς σε μακαρίζομεν,

παῖδας ἐφύτευσας ὅτι χειροτεχνικωτάτους,

πρῶτα μὲν ἄπασι φίλον ἄνδρα τε σοφώτατον,

τὸν κιθαραοιδότατον, ὃ χάρις ἐφέσπετο·

τὸν δ' ὑποκριτὴν ἔτερον, ἀργαλέον ὡς σοφόν·

εἰτ' Ἀριφράδην, πολὺ τι θυμοσοφικώτατον,

ὄντινά ποτ' ὕμοσε μαθόντα παρὰ μηδενὸς,

ἄλλ' ἀπὸ σοφῆς φύσεος αὐτόματον ἐκμαθεῖν

γλωττοποιεῖν ἐς τὰ πορνεῖ εἰσιόνθ' ἐκάστοτε.

εἰσὶ τινες οἵ μ' ἔλεγον ὡς καταδιηλάγην,

some note. He was attacked by the comic writers as receiving money for speeches written for others.

1271 πρεσβεύων.] The Scholiast tells us that Eupolis mentioned this embassy, and attacked Amynias as παραπρεσβευτὴν. Perhaps some bribery is hinted at here as the possible reason of his sudden luxury.

1272 μόνος μόνοις.] A favourite Greek collocation, ξυνῆν μόνος μόνῳ = 'he had a tête-a-tête:' here perhaps it means 'he had some private talk with them,' he and they laid their heads together.

1273 Πενέσταισι. The lower class among the Thessalians. δέον οὖν εἰπεῖν μετὰ τῶν πολιτευομένων ξυνῆν, εἰπε μετὰ τῶν Πενεστῶν. Schol. and there is a play on πένης and Πενέστης.

1278 τὸν κιθαραοιδότατον.] Arignotus, spoken of in *Eg.* 1277, as ἄνηρ φίλος, as well known to all, and as *not* a brother in nature though in name to Aribrades (*τοὺς τρόπους οὐ ξυγγενής*). Why Richter includes Arignotus as 'turpissimis usus moribus' in the face of these two passages is inexplicable.

1279 ὑποκριτὴν.] The name of this actor is unknown.

ἀργαλέον ὡς σοφόν.] Compare the phrases θαύμαστον δσον, ἀμήχανον δσον.

1280 θυμοσοφικώτατον.] Cf. *Nub.* 877, θυμόσοφος ἐστι φύσει.

1281 ὕμοσε.] Supply ὁ πατήρ, says the Scholiast: but it is awkward to do so. ὕμοσα Bentley. δν πατήρ ποτ' ὕμοσε Bergk.

1284—91 The transactions between Cleon and Aristophanes, to which this antepirrhema alludes, are not known. Apparently Cleon had attacked the poet—perhaps had brought him into court—*after* the exhibition of the *Knights*, as we know he did on an earlier occasion referred to in *Ach.* 376. The antistrophe is lost after v. 1283; perhaps this might have explained something. Bergk thinks that it consisted of a violent attack on Cleon, to make up for any previous leniency, and to justify the proverb in v. 1291. This antepirrhema is short by one line.

1284 καταδιηλάγην.] In the *Clouds* Cleon had been spared; or

ἡνίκα Κλέων μ' ὑπετάραττεν ἐπικείμενος
καὶ με κακίαις ἔκνιστε· καθ' ὅτ' ἀπεδειρόμην,
ἔκτὸς ἐγέλων μέγα κεκραγότα θεώμενοι,
οὐδὲν ἄρ' ἐμοῦ μέλον, ὃσον δὲ μόνον εἰδέναι
σκωμμάτιον εἴποτέ τι θλιβόμενος ἐκβαλῶ.
ταῦτα κατιδὼν ὑπό τι μικρὸν ἐπιθήκισα·
εῖτα νῦν ἐξηπάτησεν ἡ χάραξ τὴν ἄμπελον.

1285

1290

ΞΑΝΘΙΑΣ

ἰὼ χελῶναι μακάριαι τοῦ δέρματος,
καὶ τρισμακάριαι τοῦ πὶ τὰς πλευραῖς τέγους.
ώς εὖ κατηρέψασθε καὶ νουβυστικῶς

at all events was not the principal object of attack; for *Nub.* 586, 591, are not complimentary to him.

1287 ἔκτὸς.] This seems to rest on better MS. authority than the common reading *οὐκτὸς*. Indeed what can *οὐκτὸς* mean? ‘Those who were without,’ i.e. those who were out of the scrape themselves?

1288 οὐδὲν ἄρ' ἐμοῦ μέλον.] The absolute use of the participle *μέλον* is analogous to that of *ἔξον*, *παρὸν*, and the like.

1290—91. When Aristophanes saw that he received no help from those who only cared for the amusement to be got out of him, he played the flatterer awhile, but afterwards turned on Cleon.

1290 ἐπιθήκισα.] The ape is often the emblem of flattery. Cf. Pind. *Pyth.* II. 132, *καλός τοι πίθων παρὰ παισίν· ὃ δὲ Ραδδμανθυς... φρενῶν θλαχε καρπὸν... οὐδὲ ἀπάταιο τέρπεται.*

1291 ἡ χάραξ.] This was a proverb of those deceived in what they believed to be their prop or stay. Thus Cleon rested secure that Aristophanes would not, after once giving in, return to the attack, but was quite deceived in this hope. Cleon is the vine, Aristophanes the vine-prop. To trust in a reed, which breaks and pierces the hand of him

that leans on it, is a similar expression. Cf. 2 Kings xviii. 21.

1292—1449. Xanthias comes in smarting from blows, and tells how Philocleon bore him at the banquet; how he outdid all in tipsy revelry, and is laying about him with his staff. Philocleon soon enters, tolerably drunk, and with a flute-girl. His son follows, and tries to check him; but to little purpose, the father retorting on him some of his own instructions. A baker-woman demands compensation for spoilt loaves, a man assaulted threatens law-proceedings; but they only get mocked at, and absurdly put off with fables: till at last the son prepares to take his father indoors out of harm’s way.

1292 χελῶναι.] Cf. above, v. 429, *δστρακόδερμα* is given by the Scholiast as applied to animals protected by such shells.

1293 τέγους.] This correction (for MS. *ἐμαῖς* and *στέγειν*) is due to Bentley. The general sense of the passage and the following *κατηρέψασθε κεράμῳ* leave hardly any doubt that Aristophanes wrote *τέγους*.

1294 νουβυστικῶς.] νοῦ πεπληρωμένως. Schol. This curious compound occurs again in *Eccl.* 441, *γυναικα δ' εἶναι πρᾶγμα*’ ἔφη νουβυστικόν.

κεράμῳ τὸ νῶτον ὥστε τὰς πληγὰς στέγειν.
ἔγω δ' ἀπόλωλα στιζόμενος βακτηρίᾳ.

ΧΟΡΟΣ

τί δ' ἔστιν, ὡς παῖ; παιᾶδα γάρ, κανὸν οὐ γέρων,
καλεῖν δίκαιον ὄστις ἀν πληγὰς λάβῃ.

ΞΑΝΘΙΑΣ

οὐ γάρ οἱ γέρων ἀτηρότατον ἄρ' οὐ κακὸν
καὶ τῶν ξυνόντων πολὺ παροινικώτατος;
καίτοι παρῆν "Ιππυλλος, Ἀντιφῶν, Λύκων,
Λυσίστρατος, Θουφραστος, οἱ περὶ Φρύνιχον.
τούτων ἀπάντων οὐ νέβριστότατος μακρῷ.
εἰθὺς γάρ οὐς ἐνέπλητο πολλῶν κάγαθῶν,
ἐνήλατ', ἐσκίρτα, πεπόρδει, κατεγέλα,
ώσπερ καχρύων ὄνιδιον εὐωχήμενον·
κάτυπτεν ἐμὲ νεανικῶς, παῖ παῖ καλῶν.
εἴτ' αὐτὸν οὐς εἶδ', οὐκασεν Λυσίστρατος·
ἔοικας, ὡς πρεσβῦτα, νεοπλούτῳ τρυγὶ

1300

1305

1295 στέγειν.] This is commonly used of water, ‘to keep it out, or in,’ to be water-proof or water-tight. Here it is of the cudgel-proof shell of the tortoise.

1297 τί δ' ἔστιν, ὡς παῖ.] Cf. *Thesm.* 582, τί δ' ἔστιν, ὡς παῖ; παιᾶδα γάρ σ' εἰκὸς καλεῖν, ἔως ἀν οὐτω τὰς γνάθους ψιλὰς ἔχησ.

1300 παροινικώτατος.] In *Ach.* 981 παροῖνος is given by MSS. Some change that to παροινικός. It is quite possible there were two forms.

1301 "Ιππυλλος κ. τ. λ.] Of three of these guests we know nothing. For Antiphon cf. above, v. 1270; for Lysistratus, v. 787, *Ach.* 855, *Eg.* 1265. There seem to have been several of the name of Phrynicus: a tragic poet, a comic poet, and an actor. For analogous forms to Thuphrastus (=Theophrastus) cf. *Eg.* 1103, Θουφάνης, 1267, Θούμαντις.

1303 ὑβριστότατος.] The regular

comparative and superlative of this word are confirmed by several examples. See L. and S. But Cobet, Meineke, and others adopt ὑβριστατος.

1305 ἐνήλατ'.] Some MSS. have ἐνήλλατ': whence Meineke reads ἐνήλλετ', Lenting ἀνήλλετ'. Certainly ἐνάλλεσθαι rather requires an object, and the imperfect tense suits with the other verbs. But it may be ἐνήλατό (*μοι*), of the first insulting attack, followed by the imperfects, to describe the rest of his tipsy frolic.

1306 ὠσπερ κ.τ.λ.] Like a full-fed donkey he began to frisk. Bergler compares Xen. *Anab.* v. 8. 3, εἰ ἐν τοιούτῳ καιρῷ ὑβρίζον ὁμολογῶ καὶ τῶν δυνων ὑβριστότερος εἶναι, οἷς φασιν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγίνεσθαι.

1307 νεανικῶς.] Cf. below, v. 1333, νεανίας; and above, note on v. 1204.

1309 ἔοικας.] Absurd and hardly intelligible comparisons: cf. those

κλητῆρί τ' εἰς ἀχυρὸν ἀποδεδρακότι.
 ὁ δὲ ἀνακραγῶν ἀντήκαστ' αὐτὸν πάρνοπι
 τὰ θρῖα τοῦ τρίβωνος ἀποβεβληκότι,
 Σθενέλω τε τὰ σκευάρια διακεκαρμένῳ.
 οἱ δὲ ἀνεκρότησαν, πλὴν γε Θουφράστου μόνου
 οὗτος δὲ διεμύλλαινεν ὡς δὴ δεξιός.
 ὁ γέρων δὲ τὸν Θούφραστον ἥρετ', εἰπέ μοι,
 ἐπὶ τῷ κομᾶς καὶ κομψὸς εἶναι προσποιεῖ,
 κωμῳδοιοιχῶν περὶ τὸν εὖ πράττοντ' ἀεί;
 τοιαῦτα περινέβριζεν αὐτὸν ἐν μέρει,
 σκώπτων ἀγροίκως καὶ προσέτι λόγους λέγων
 ἀμαθέστατ', οὐδὲν εἰκότας τῷ πράγματι.
 ἔπειτ' ἔπειδὴ μέθυεν, οἴκαδε ἔρχεται
 τύπτων ἄπαντας, ἦν τις αὐτῷ ξυντύχη.
 ὃδι δὲ δὴ καὶ σφαλλόμενος προσέρχεται.
 ἀλλ' ἔκποδῶν ἄπειμι πρὶν πληγὰς λαβεῖν.

1315

1320

1325

of Bdelycleon at v. 1172. The compliments exchanged between Sarmenus and Messius in Horace (*Sat.* I. 5. 56) are somewhat similar.

νεοπλούτῳ τρυγί.] Δέδυμός φησον
 δτι ἀδιανόητα σκώπτει. Schol. And indeed it seems so. ‘Solent recens ditati esse insolentes.’ Bergler. Richter thinks it means ‘one newly made rich,’ but adds ‘loquuntur bene poti.’

1310 κλητῆρί κ.τ.λ.] κλητῆρι is put where δνψ should be (cf. above, v. 189); for the Scholiast gives a proverb δνος εἰς ἀχυρον. The ass that had made its way to the straw-yard would (probably) pick up a good feed there, and wax skittish. And ‘bailiff’ is put for ‘ass’ with reference to the dicast’s employment.

1312 τὰ θρῖα τ. τ. ἀ.] ‘That has lost the leaves of its cloak,’ i.e. its leaf-like covering, or its wings. Lysistratus (a poor man) is reproached with his threadbare cloak, and compared to a locust which has cast or lost its wings. The outer wings

of locusts are sufficiently leaf-like to make θρῖα τ. τ. intelligible, though of course the simile is meant to be ridiculous.

1313 Σθενέλω.] Sthenelus was a tragic actor, who from his poverty had to sell all his stage dress and furniture. Schol.

1315 διεμύλλαινεν.] ὑπερπάνως τὰ χειλὶ διέστρεφεν ὡς χλενάζων καὶ μὴ ἡσθεῖς τῷ λελεγμένῳ. Schol.

δεξιός.] As if such rude common jests were beneath him.

1318 κωμῳδοιοιχῶν.] Cf. *Nub.* 451, ματτυοιοιχός, for the termination of this compound. It must mean ‘playing the fool to amuse, and so earning a dinner;’ ‘punster and parasite.’

1319 περινέβριζεν.] L. and S. give only the sense ‘to insult exceedingly;’ but both here and in *Thesm.* 535, τοιαῦτα περινέβριζεν ἡμᾶς ἀπάσας, it perhaps means ‘to insult all round.’

1321 οὐδὲν εἰκότας.] Of which we have specimens 1309—10.

ΦΙΛΟΚΛΕΩΝ

ἄνεχε, πάρεχε·
κλαύσεται τις τῶν ὅπισθεν
ἐπακολουθούντων ἐμοι·
οἶον, εἰ μὴ ῥρήσεθ', ὑμᾶς,
ῳ πονηροὶ, ταυτὴ τῇ
δᾳδὶ φρυκτοὺς σκευάσω.

1330

ΚΑΤΗΓΟΡΟΣ

ἢ μὴν σὺ δώσεις αὔριον τούτων δίκην
ἡμῖν ἄπασι, κεὶ σφόδρ' εἴ τε νεανίας.
ἀθρόοι γὰρ ἥξομέν σε προσκαλούμενοι.

ΦΙΛΟΚΛΕΩΝ

ὶ ἡ ἵεν, καλούμενοι.
ἀρχαῖά γ' ὑμῶν ἀρά γ' ἵσθ'
ὡς οὐδὲ ἀκούων ἀνέχομαι
δικῶν; ἰαιβοῖ αἰβοῖ.
τάδε μ' ἀρέσκει· βάλλε κημούς.
οὐκ ἄπει σύ; . . ποῦ στιν

1335

1340

1326 ἄνεχε, πάρεχε.] Cf. *Av.* 1720, ἄναγε, δίεχε, πάραγε, πάρεχε. In Eur. *Troad.* 308, ἄνεχε, πάρεχε is said by Cassandra, and in Eur. *Cycl.* 202, ἄνεχε, πάρεχε by Silenus. Plainly it is an exclamation of excitement and of drunkenness; 'stop there! make way!' Philocleon is making tipsy demonstrations to those who are following him to get redress for insults. And for πάρεχε cf. note above on v. 949.

1329 οἶον.] Cf. *Eg.* 367, οἶον σε δῆσων τῷ ξύλῳ.

1331 φρυκτούς.] οἱ φουκτοὶ or τὰ φρυκτὰ were specially small fish for frying. The Scholiast says ὡς λχθύδια πεφρυγμένα φρυκτοὺς σκευάσω ὅπτήσας.

1332 η̄ μὴν κ.τ.λ.] These lines should be given to one of those following Philocleon, as Bergk and Lenting suggest. Bdelycleon, to whom they were given, should not

come in till v. 1363: nor have they much force in the mouth of the chorus, who have been on the stage while Philocleon has been feasting.

1333 νεανίας.] 'Insolent.' Cf. above, v. 1307.

1335-9. Philocleon scorns the idea of a summons, and cannot bear even the word.

1336 ἀρχαῖά γ' ὑμῶν.] 'tis out of date—your plan.

1339 τάδε.] 'this,' viz. the life I now lead, one of mirth and jollity.

βάλλε κημούς.] βάλλε ἐς κόρακας τὰ δικαστικὰ σκεύη. Schol.

1340 οὐκ ἄπει σύ.] Addressed to the departing κατήγορος. Meineke in his notes proposes ἀποίσεις: the MSS. have ἀπεισι. After ἄπει σὺ something is wanted to complete the line. Meineke reads ποῦ στιν ἡμῖν. Dindorf in his notes ποῦ στι, ποῦ στιν, which may be acquiesced in.

ἡλιαστής; ἐκποδών.

ἀνάβαινε δεῦρο χρυσομηλολόνθιον,
τῇ χειρὶ τουδὶ λαβομένη τοῦ σχοινίου.

ἔχουν φυλάττου δ', ὡς σαπρὸν τὸ σχοινίον·
ὅμως γε μέντοι τριβόμενον οὐκ ἄχθεται.

ὅρᾶς ἔγώ σ' ὡς δεξιῶς ὑφειλόμην
μέλλουσαν ἥδη λεσβιεῖν τοὺς ξυμπότας·

ῶν οὕνεκ' ἀπόδος τῷ πέει τῷδὲ χάριν.

ἀλλ' οὐκ ἀποδώσεις οὐδὲ φιαλεῖς, οἰδ' ὅτι,
ἀλλ' ἔξαπατήσεις κάγχανει τούτῳ μέγα·

πολλοῖς γὰρ ἥδη χάτεροις αὐτ' εἰργάσω.

ἐὰν γένη δὲ μὴ κακὴ νῦνὶ γυνὴ,

ἔγώ σ', ἐπειδὰν οὔμὸς νῦν ἀποθάνῃ,

λυσάμενος ἔξω παλλακὴν, ω̄ χοιρίον.

νῦν δ' οὐ κρατῶ γὰρ τῶν ἐμαυτοῦ χρημάτων.

νέος γάρ είμι καὶ φυλάττομαι σφόδρα.

τὸ γὰρ νῦν τηρεῖ με, κάστι δύσκολον
κάλλως κυμινοπριστοκαρδαμόγλυφον.

ταῦτ' οὖν περὶ μου δέδοικε μὴ διαφθαρῶ.

πατὴρ γὰρ οὐδείς ἐστιν αὐτῷ πλὴν ἐμοῦ.

ὅδι δὲ καύτός ἐπὶ σὲ κάμ' ἔοικε θεῖν.

1345

1350

1355

1360

1341 **ἡλιαστής.**] He calls the man by this name perhaps in a tipsy confusion of ideas. ‘Where’s our heliast? our man who is for the courts and for summoning.’ ‘Oh! I see now he’s taken himself off.’ Philocleon then turns to the girl.

1342 **χρυσομηλολόνθιον.**] Cf. *Nub.* 763 for the *μηλολόνθη*, and the practice of letting it fly by a string.

1348 **φιαλεῖς.**] Cf. *Pac.* 432 for this rare word.

1352 **ἐπειδὰν κ.τ.λ.**] He speaks of his son as a son might speak of his father: as expecting his death, and as under strict tutelage. But when his own master, then he will (he says) free this girl from slavery and make her his mistress.

1354 **κρατῶ γὰρ.**] Elmsley proposed *κρατῶ πω*: ‘rightly,’ says

Meineke: but it is questionable whether such change is needed. The pronoun is naturally enough expressed ‘but at present I am not master myself of my own property.’

1357 **κυμινοπρ.**] Alexis in Athenaeus has *κυμινοπρίστης* ὁ τρόπος ἐστι σου πάλαι. Hesychius explains *κυμινοπρίσται* οἱ φειδωλοὶ ὅμοιως καὶ οἱ καρδαμογλύφοι.

1359 **πατὴρ γὰρ.**] A ridiculous reversal of the usual order of things: ‘he has no son but me’ would be ordinary enough from a son to a father.

1360 **ὅδι δὲ καύτός.**] This ‘and here comes his very self’ shews that Bdelycleon did not return with his father at v. 1326; therefore the lines 1332—4 cannot be rightly assigned to him.

ἀλλ' ὡς τάχιστα στῖθι τάσδε τὰς δετας
λαβοῦσ', ἵν' αὐτὸν τωθάσω νεανικῶς,
οἵως ποθ' οὗτος ἐμὲ πρὸ τῶν μυστηρίων.

ΒΔΕΛΤΚΛΕΩΝ

ῳ οὗτος οὗτος, τυφεδανὲ καὶ χοιρόθλιψ,
ποθεῖν ἐρᾶν τ' ἔοικας ὥραιας σοροῦ.
οὐ τοι καταπροίξει μὰ τὸν Ἀπόλλω τοῦτο δρᾶν.

1365

ΦΙΛΟΚΛΕΩΝ

ῳς ἥδεως φάγοις ἀν ἐξ ὁξους δίκην.

ΒΔΕΛΤΚΛΕΩΝ

οὐ δεινὰ τωθάζειν σε, τὴν αὐλητρίδα
τῶν ξυμποτῶν κλέψαντα;

1361—2 δετὰς λαβοῦσ'. The girl is to take the torch, that the old man may make his absurd assertions, vv. 1371—7.

1363 οἵως.] Better, as following νεανικῶς, than οἴοις of MSS. R. V.

πρὸ τῶν μ.] It appears to have been the custom for those already initiated to frighten those who were preparing to be so. Schol. ‘When I was simple and ignorant, my son played on my fears and made a fool of me: now that I am grown wiser, I will pay him in kind.’ I was, as it were, a child and minor then: now I am come of age.

1364 τυφεδανὲ.] The Scholiast explains this as equivalent to τυφόγέρων, a word used twice by Aristophanes (*Nub.* 908, *Lys.* 335), with a possible play on the similarity in sound to τυμβογέρων. But the Scholiast’s further comment ἄξιος τετύφθαι is curious. The word cannot surely have anything to do with τύπτειν. Richter suggests that the Scholiast wrote ἄξιος τεθάφθαι: but, though that suits the context here, τυφεδανὸς cannot be connected with θάπτω. Might not τυφεδανὸς mean ‘inflamed with passion, or love, amorous’? Compare *Lys.* 221, ὅπως

ἀν ἄνηρ ἐπιτυφῆ μάλιστά μον: and Plat. *Phaedr.* 230 A, θήριον Τυφώνος πολυπλοκώτερον καὶ μᾶλλον ἐπιτεθυμμένον. The opposite is denoted by ἀτυφος, ἀτυφία, ‘modest, modesty.’ See Thompson’s note on the passage in the *Phaedrus*. This sense of τυφεδανὸς suits the context far better than that given by L. and S., ‘smoky-witted, a dullard.’ And indeed τυφογέρων may as well mean ‘puffed up, excited, inflamed,’ as ‘stupified, dull.’

1365 ὥραιας σοροῦ.] By surprise for ὥραιας κόρης: but also with the sense of ‘an early bier.’ Cf. *Lys.* 601, σὺ δὲ δὴ τι μαθὼν οὐκ ἀποθνήσκεις;...σορὸν ὠήσει.

1367 ὣς ἥδεως φάγοις ἀν.] He tells his son that no doubt he would like to sue and punish his father, a suit would be a sweet morsel to him. Bdelycleon is now twitted as φιλόδικος, Philocleon is μισθόδικος. For description of pleasures as eatables cf. above, v. 511, and *Eg.* 706, φέρε τι δῶ σοι καταφαγεῖν; ἐπὶ τῷ φάγοις ἥδιστ' ἄν; ἐπὶ βαλλαντίῳ; Also we have a fragment of the *Gerytades* (Fr. 92), καὶ πῶς ἐγώ Σθενέλου φάγοιμ' ἀν ῥήματα, εἰς ὁξος ἐμβαπτόμενος ἡ ξηρούς ἄλας;

ΦΙΛΟΚΛΕΩΝ

ποίαν αὐλητρίδα;

τί ταῦτα ληρεῖς, ὥσπερ ἀπὸ τύμβου πεσών;

1370

ΒΔΕΛΤΚΛΕΩΝ

νὴ τὸν Δί', αὕτη πού στὶ σοὶ γ' ή Δαρδανίς.

ΦΙΛΟΚΛΕΩΝ

οὐκ, ἀλλ' ἐν ἀγορᾷ τοῖς θεοῖς δὰς κάεται.

ΒΔΕΛΤΚΛΕΩΝ

δὰς ἥδε;

ΦΙΛΟΚΛΕΩΝ

δὰς δῆτ'. οὐχ ὁρᾶς ἐστιγμένην;

ΒΔΕΛΤΚΛΕΩΝ

τί δὲ τὸ μέλαν τοῦτ' ἐστὶν αὐτῆς τούν μέσφ;

ΦΙΛΟΚΛΕΩΝ

ἡ πίττα δήπου καομένης ἔξερχεται.

1375

ΒΔΕΛΤΚΛΕΩΝ

ο δὲ ὅπισθεν οὐχὶ πρωκτός ἐστιν οὗτοσί;

ΦΙΛΟΚΛΕΩΝ

ὅζος μὲν οὖν τῆς δαδὸς οὗτος ἔξεχει.

ΒΔΕΛΤΚΛΕΩΝ

τί λέγεις σύ; ποῖος ὅζος; οὐκ εἰ δεῦρο σύ;

ΦΙΛΟΚΛΕΩΝ

ἄ ἄ, τί μέλλεις δρᾶν;

1370 *ἀπὸ τύμβου πεσών.*] This is a variation on *Nub.* 1273, *τὶ δῆτα ληρεῖς ὥσπερ ἀπὸ θνου καταπεσών*; where the fall *ἀπὸ θνου* is meant to suggest a fall *ἀπὸ νοῦ*, ‘from the wits, mind, sense.’ *ἀπὸ τύμβου* here seems put for the same. Philocleon is making out himself to be young, his son an old *τυμπογέρων*, everything being now reversed. But the phrase is very curious, ‘fallen from a tomb.’ The general meaning is ‘Why have you come out of your grave (in which you ought to be) to talk such rub-

bish?’ He ridicules the idea of its being a flute-player, and would fain persuade his son that his eyes deceive him. In the Jacobite song ‘Hame came our gudeman at een’ the wife says to her lord, ‘Ye’re an auld doited carle, and unco blind ye be,’ when trying to make him believe that the horse, plume, and sword of the concealed cavalier are a milch-cow, hen, and parritch-stick.

1371 *Δαρδανίς.*] Phrygia was noted for its flute-players.

ΒΔΕΛΤΚΛΕΩΝ

ἄγειν ταύτην λαβὼν

ἀφελόμενός σε καὶ νομίσας εἶναι σαπρὸν
κούδεν δύνασθαι δρᾶν.

1380

ΦΙΛΟΚΛΕΩΝ

ἄκουσσόν νυν ἐμοῦ.

’Ολυμπίασιν ἡνίκ’ ἐθεώρουν ἔγω,
’Εφουδίων ἐμαχέσατ’ Ἀσκώνδᾳ καλῶς,
ἡδὴ γέρων ὥν εἴτα τῇ πυγμῇ θενὼν
ὅ πρεσβύτερος κατέβαλε τὸν νεώτερον.
πρὸς ταῦτα τηροῦ μὴ λάβῃς ὑπώπια.

1385

ΒΔΕΛΤΚΛΕΩΝ

νὴ τὸν Δί’ ἐξέμαθές γε τὴν ’Ολυμπίαν.

ΑΡΤΟΠΩΛΙΣ

ἴθι μοι παράστηθ’, ἀντιβολῶ πρὸς τῶν θεῶν.
οὐδὲ γὰρ ἀνήρ ἔστιν ὃς μ’ ἀπώλεσεν
τῇ δᾳδὶ παίων, καξέβαλεν ἐντευθενὶ¹
ἄρτους δέκ’ ὄβολῶν κάπιθήκην τέτταρας.

1390

ΒΔΕΛΤΚΛΕΩΝ

όρᾶς ἀ δέδρακας; πράγματ’ αὖ δεῖ καὶ δίκας
ἔχειν διὰ τὸν σὸν οἶνον.

ΦΙΛΟΚΛΕΩΝ

οὐδαμῶς γ’, ἐπεὶ

1382 ’Ολυμπίασιν κ.τ.λ.] He begins to put in practice his son's precepts on polite conversation. Cf. above, v. 1190.

1388—91. The baker-woman comes in to recover compensation for her lost loaves.

1390 ἐντευθενὶ.] Perhaps she points to her basket.

1391 ἄρτους δέκ’ ὄβολῶν.] ‘ten loaves worth as many obols:’ or ‘loaves—ten obols’ worth,’ the number of loaves being left indefinite. Dobree's and Cobet's τεττάρων would make this last rendering necessary,

though indeed it may be so taken even with the common text.

κάπιθήκην τέτταρας.] ‘And four given in:’ ἐπιθήκη is explained as ‘additamentum, superpondium.’ It seems a large proportional addition, a liberal ‘baker's ten.’ But ἐπ. τεττάρων, ‘a further lot worth four,’ after ἀ. δ. δ. is a clumsy way of expressing fourteen obols' worth.

1392 πράγματ’ αὖ.] Again they will have trouble, lawsuits, &c., from which Bdelycleon hoped he had set them both free.

λόγοι διαλλάξουσιν αὐτὰ δεξιοί·
ώστ' οἰδ' ὅτι ταύτη διαλλαχθήσομαι.

1395

ΑΡΤΟΠΩΛΙΣ

οὐ τοι μὰ τῷ θεῷ καταπροίξει Μυρτίας
τῆς Ἀγκυλίωνος θυγατέρος καὶ Σωστράτης,
οὗτο διαφθείρας ἐμοῦ τὰ φορτία.

ΦΙΛΟΚΛΕΩΝ

ἄκουσον, ω γύναι· λόγον σοι βούλομαι
λέξαι χαρίεντα.

ΑΡΤΟΠΩΛΙΣ

μὰ Δία μὴ μοί γ', ω μέλε.

1400

ΦΙΛΟΚΛΕΩΝ

Αἴσωπον ἀπὸ δείπνου βαδίζονθ' ἐσπέρας
θρασεῖα καὶ μεθύση τις ὑλάκτει κύων.
κάπειτ' ἐκεῖνος εἰπεν, ω κύον κύον,
εὶ νὴ Δὲ ἀντὶ τῆς κακῆς γλώττης ποθὲν
πυροὺς πρίαο, σωφρονεῦν ἄν μοι δοκοῦς.

1405

ΑΡΤΟΠΩΛΙΣ

καὶ καταγελᾶς μου; προσκαλοῦμαί σ' ὅστις εἰ,
πρὸς τοὺς ἀγορανόμους βλάβης τῶν φορτίων,
κλητῆρ' ἔχονσα Χαιρεφῶντα τουτονί.

1394 λόγοι κ.τ.λ.] Cf. above,
1258.

1396 μὰ τῷ θεῷ.] An oath much used by women; and therefore of most frequent occurrence in the Lysistrata, Thesmophoriazusae, Ecclesiazusae: e.g. *Lys.* 51, 112, 148, *Thesm.* 383, 566, *Eccl.* 155, 156, 158.

1399. He begins upon fables: cf. above, v. 1260.

1402 ὑλάκτει.] Note the *ū* long in an augmented tense: whereas at v. 904 ἀγαθὸς γ' ὑλακτέν begins a verse; the *u* is therefore short.

1405 πυροὺς.] To make bread with, and so repair the loss of her loaves. Schol. Such will be the

force of *πυροὺς* in the intended application of the story. In the story itself it is not quite clear whether the *κύων* is a literal one or not. The *μεθύση* does not suit the animal: but the tale is of course intentionally absurd.

1406 καὶ κατεγελᾶς.] ‘Do you also (or even) laugh at me;’ do you add insult to injury? Cf. *Eg.* 274, καὶ κέκραγας.

1407 ἀγορανόμους.] Cf. *Ach.* 723. τοὺς ἐπισκοποῦντας τὰ τῆς πλειστῶν ὕνια καὶ διοικοῦντας αὐτά. Schol.

1408 Χαιρεφῶντα.] One of the pale scholars of Socrates in the *Clouds*. Cf. *Nub.* 103, 504, τοὺς ὡχρο-

ΦΙΛΟΚΛΕΩΝ

μὰ Δί', ἀλλ' ἀκουστον, ἦν τί σοι δοξῷ λέγειν.
Λᾶσός ποτ' ἀντεδίδασκε καὶ Σιμωνίδης·
ἔπειθ' ὁ Λᾶσος εἶπεν, ὀλίγον μοι μέλει.

1410

ΑΡΤΟΠΩΛΙΣ

ἄληθες, οὗτος;

ΦΙΛΟΚΛΕΩΝ

καὶ σὺ δή μοι, Χαιρεφῶν,
ἡγυναικὶ κλητεύειν ἔοικας θαψίνη,
Ίνοῦ κρεμαμένη πρὸς ποδῶν Εὐριπίδου,

ΒΔΕΛΤΚΛΕΩΝ

οδί τις ἔτερος, ώς ἔοικεν, ἔρχεται
καλούμενός σε· τόν γέ τοι κλητῆρ' ἔχει.

1415

ΚΑΤΗΓΟΡΟΣ

οἵμοι κακοδαίμων. προσκαλοῦμαί σ', ω γέρον,
ὕβρεως.

ῶντας...λέγεις, and ΣΩ: οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν. ΣΤ. οἵμοι κακοδαίμων, ήμιθυῆς γενήσομαι.

1409—12. Lasus and Simonides were rivals, and had a contest. Lasus said he cared little for his opponent: nor do I care for your summons and lawsuit. This is apparently the application, if it has any. Lasus of Hermione was an early writer on music, and originator of the Dithyrambic contest. Simonides, the lyric poet of Ceos, is well known.

1411 ὀλίγον μοι μέλει.] τοῦ Σιμωνίδου δηλόνοι. Schol.

1412 ἄληθες οὗτος.] Cf. *Eg.* 89.

1413 κλητεύειν.] Meineke follows Dobree in reading κλητεύων. Chaerephon would then be compared to a sallow woman: cf. note on v. 1408. But προσπολῶν, in the next line, does not suit so well with this as with κλητεύειν.

θαψίνη.] Cf. Theocr. *Id.* II. 88, καὶ μεν χρὼς μὲν ὄμοῖος ἐγίνετο πολλάκι θάψω. One Scholiast thinks there is an allusion to θάπτειν.

1414 Ίνο, κ.τ.λ.] Ino threw herself from a rock, and was (the Scholiast says) ὡχρὰ ὑπὸ τῆς κακοπαθεῖας. How Ino in Euripides' play was κρεμαμένη πρὸς ποδῶν is not clear: but προσπολῶν, an alteration of Hermann's, accepted by some editors, does not make such undoubted good sense as to be unhesitatingly taken: 'attending on the hanging Ino of Euripides.' κρ. ἐκ ποδῶν (or κρ.) must refer apparently to Ino when about to throw herself over. Euripides (*Med.* 1288) describes her as ἀκτῆς ὑπερτείνασα ποντίας πόδα, and in the play of *Ino* there may have been some phrase justifying κρ. ἐκ ποδῶν here. That the *Ino* was a play full of distress, tears, &c. we may infer from *Ach.* 434, where Ino's and Thyestes' rags have between them those of Telephus.

1417 οἵμοι κακοδαίμων.] Holden gives this to Bdelycleon. But after an assault (ὕβριν) the plaintiff might well say the words. See the behaviour of the old man described at v. 1323.

ΒΔΕΛΤΚΛΕΩΝ

ὑβρεως; μὴ, μὴ καλέσῃς πρὸς τῶν θεῶν.
ἔγω γὰρ ὑπὲρ αὐτοῦ δίκην δίδωμι σοι,
ἥν ἀν σὺ τάξης, καὶ χάριν προσείσομαι.

1420

ΦΙΛΟΚΛΕΩΝ

ἔγὼ μὲν οὖν αὐτῷ διαλλαχθήσομαι
ἐκών· ὄμολογῷ γὰρ πατάξαι καὶ βαλεῖν.
ἀλλ' ἐλθὲ δευρὶ πρότερον, ἐπιτρέπεις ἐμοὶ,
ὅ τι χρή μ' ἀποτίσαντ' ἀργύριον τοῦ πράγματος,
εἶναι φίλον τὸ λοιπὸν, ἢ σύ μοι φράσεις;

1425

ΚΑΤΗΓΟΡΟΣ

σὺ λέγε. δικῶν γὰρ οὐ δέομ' οὐδὲ πραγμάτων.

ΦΙΛΟΚΛΕΩΝ

ἀνὴρ Συβαρίτης ἔξεπεσεν ἔξ ἄρματος,
καὶ πως κατέάγη τῆς κεφαλῆς μέγα σφόδρα·
ἐτύγχανεν γὰρ οὐ τριβων ὥν ἵππικῆς.
κάπειτ' ἐπιστὰς εἰπ' ἀνὴρ αὐτῷ φίλος·
ἔρδοι τις ἡν ἔκαστος εἰδείη τέχνην.
οὕτω δὲ καὶ σὺ παράτρεχ' ἐς τὰ Πιττάλου.

1430

ΒΔΕΛΤΚΛΕΩΝ

ὄμοιά σου καὶ ταῦτα τοῖς ἄλλοις τρόποις.

¹⁴²⁰ προσείσομαι.] Better thus than separately, πρὸς εἰσομοι, as Dindorf's earlier editions have it. Richter compares Soph. *Oed. Tyr.* 232, τὸ γὰρ κέρδος τελῷ γὼ, χὴ χάρις προσκείσεται.

1421—26. Philocleon gets the man to come and listen quietly in hopes of compensation, and then puts him off with a Sybaritic fable: following in this to the letter his son's precept at v. 1260.

¹⁴²³ ἐπιτρέπεις ἐμοὶ ὅ τι χρή.] 'Do you leave it to me (to name) what sum I am to pay you and be friends, or will you name it?'

¹⁴²⁸ κατ. τῆς κεφαλῆς.] Cf. *Ach.* 1180, and *Pac.* 71, ξυνετρίβη τῆς κεφαλῆς.

1430—31. He got no pity, but a proverb. 'Quam quisque norit artem, in hac se exerceat.' *Cic. Tusc.* I. 18.

¹⁴³² οὕτω δὲ κ.τ.λ.] And so you, as you will get no pity, had better get a plaster for your head. Meineke, following Hamaker, places this line after v. 1440.

ἐς τὰ Πιττάλου.] Cf. *Ach.* 1222, which Elmsley would reduce to exact correspondence with this phrase; unnecessarily.

ΚΑΤΗΓΟΡΟΣ

ἀλλ' οὖν σὺ μέμνησ' αὐτὸς ἀπεκρίνατο.

ΦΙΛΟΚΛΕΩΝ

ἄκουε, μὴ φεῦγ'. ἐν Συβάρει γυνή ποτε
κατέαξε ἔχινον.

1435

ΚΑΤΗΓΟΡΟΣ

ταῦτ' ἔγω μαρτύρομαι.

ΦΙΛΟΚΛΕΩΝ.

ούχινος οὖν ἔχων τιν' ἐπεμαρτύρατο·
εἰθ' ἡ Συβαρῖτις εἰπεν, εἰ ναὶ τὰν κόραν
τὴν μαρτυρίαν ταύτην ἔάσας ἐν τάχει
ἐπίδεσμον ἐπρίω, νοῦν ἀν εἶχες πλείονα.

1440

ΚΑΤΗΓΟΡΟΣ

ὑβριζε, ἔως ἀν τὴν δίκην ἄρχων καλῇ.

ΒΔΕΛΤΚΛΕΩΝ.

οὐ τοι μὰ τὴν Δήμητρ' ἔτ' ἐνταυθὶ μενεῖς,
ἀλλ' ἀράμενος ἔγώ σε

ΦΙΛΟΚΛΕΩΝ.

τί ποιεῖς;

ΒΔΕΛΤΚΛΕΩΝ.

ὅ τι ποιῶ;

εἴσω φέρω σ' ἐντεῦθεν· εἰ δὲ μὴ, τάχα
κλητῆρες ἐπιλείψουσι τοὺς καλουμένους.

1445

ΦΙΛΟΚΛΕΩΝ

Αἴσωπον οἱ Δελφοί ποτ'

1434 ἀλλ' οὖν.] Addressed to the κλητήρ.

1436 ἔχινον.] The Scholiast tells us this word meant at Athens a vessel for holding depositions of witnesses. It is not likely that here it means more than 'a pot, pitcher,' or the like.

1437 ἐπεμαρτύρατο.] Philocleon continues his story, but neatly adopts the other's word.

1438 τὰν κόραν.] δωρίζει ἐπίτηδες. Schol. The Sybaritic woman would use some such dialect: and the oath was specially a Sicilian one.

1443 ἔγώ σε.] ἔγωγε Brunck. οἶσω σε vulg. εἴσω σε Reisig, Richter.

1446 Αἴσωπον κ.τ.λ.] The Delphians were going to throw Aesop down from a rock for his

ΒΔΕΛΤΚΛΕΩΝ

ὅληγον μοι μέλει.

ΦΙΛΟΚΛΕΩΝ

φιάλην ἐπητιῶντο κλέψαι τοῦ θεοῦ·
ὁ δ' ἔλεξεν αὐτοῖς ὡς ὁ κάνθαρός ποτε

ΒΔΕΛΤΚΛΕΩΝ

οἵμ' ὡς ἀπολεῖ σ' αὐτοῖσι τοῖσι κανθάροις.

ΧΟΡΟΣ

ζηλῶ γε τῆς εὐτυχίας
τὸν πρέσβυν, οἶ μετέστη
ξηρῶν τρόπων καὶ βιοτῆς·
ἔτερα δὲ νῦν ἀντιμαθῶν
ἢ μέγα τι μεταπεσεῖται
ἐπὶ τὸ τρυφῶν καὶ μαλακόν.

1450

1455

supposed theft, when he told them the fable of the beetle. How it saved him does not appear, nor how Philocleon meant to apply it here, for his fabling is cut short. This fable is again spoken of in *Pac.* 129.

1449 *ἀπολεῖ σ'.*] ‘He (this plaintiff) will ruin you, you and your beetles.’ The MSS. have *ἀπολεῖται*: whence the above text may be inferred. ‘Your tale of a beetle will not save you though it saved Aesop.’ It is perhaps more usual to omit the definite article in this use of *αἴτοῖς*, but cf. above, v. 170, *τὸν δύον δύων αὐτοῖσι τοῖς κανθήλοις*. The other readings of the editions *ἀπόλοι*, *ἀπολῶ σ'* are further from the MSS. And the son did not want to destroy, but to save, his father. Richter suggests *ἀπολεῖται μ'*, ‘you will ruin me.’ But this would require as a continuation ‘with your beetles,’ not ‘beetles and all.’ Meineke’s *τοῖς σοις* for *τοῖσι* is unnecessary, if it is to avoid the def. art. with *κανθάρους*: if it be thought that *τοῖσι* crept in wrongly because of *αὐτοῖσι* preceding, then we might

as well fill it up *αὐτοῖσι κανθάρους δόει*, to gain a subject to *ἀπολεῖ*.

1450—1473. The chorus, having now quite changed their views (compare the conduct of the chorus in the *Acharnians*, *Clouds*, and *Peace*), praise the old man for his altered mode of life, and his son for his cleverness in bringing about this result. The song is antistrophic: vv. 1450—1461 = 1462—1473. The metre of most of the lines is a monometer iambic followed by a choriambus; but the last lines of strophe and antistrophe have a cretic in place of a choriambus. The reading and metre of v. 1454 are uncertain.

1452 *ξηρῶν.*] The old man certainly was well moistened by liquor now.

1454 *μεταπεσεῖται.*] This reading is fairly satisfactory both for sense and metre. The MSS. vary much. Dobree proposed *ἀντιμαθῶν ἥθη μεταπ.* The line seems to be a sort of Anacreontic. It should correspond to v. 1466. Strophe and antistrophe seem thus to be broken up into two parts of five and seven lines.

τάχα δ' ἀν ισως οὐκ ἐθέλοι.
 τὸ γὰρ ἀποστῆναι χαλεπὸν
 φύσεος, ἦν ἔχοι τις ἀεί.
 καίτοι πολλοὶ ταῦτ' ἔπαθον.
 ξυνόντες γνώμαις ἑτέρων
 μετεβάλλοντο τοὺς τρέπους.
 πολλοῦ δ' ἔπαίνου παρ' ἐμοὶ
 καὶ τοῖσιν εὖ φρονοῦσιν
 τυχὼν ἄπεισιν διὰ τὴν
 φιλοπατρίαν καὶ σοφίαν
 ὁ παῖς ὁ Φιλοκλέωνος.

οὐδενὶ γὰρ οὕτως ἀγανῷ
 ξυνεγενόμην, οὐδὲ τρόποις
 ἐπεμάνην, οὐδ' ἔξεχίθην.
 τί γὰρ ἐκεῖνος ἀντιλέγων
 οὐ κρείττων ἦν βουλόμενος
 τὸν φύσαντα σεμνοτέροις
 κατακοσμῆσαι πράγμασι;

1465

1470

ΞΑΝΘΙΑΣ

νὴ τὸν Διόνυσον, ἄπορά γ' ἡμῖν πράγματα

1456 **τάχα δ' ἀν.]** Perhaps he may not complete the change: nature is difficult to overcome, ‘expel las furca, tamen usque recurret.’ Hor.

1462 **παρ' ἐμοὶ.]** ‘With me,’ in my estimation, in my mind. Passages constantly occur where we should in English say ‘from’ rather than ‘with;’ but of course the strict meaning of *παρὰ* with dative is ‘with.’

1469 **ἐπεμάνην.]** Cf. above, v. 744, *πράγμασθ' οἰς τότ' ἐπεμαίνετο.*

ἔξεχίθην.] No exact Greek parallel is quoted. ‘Effundi,’ effuse laetari in Latin is common. Colloquially we use ‘to gush, gushing.’

1473 **κατακοσμῆσαι.]** Meineke’s *κατακομῆσαι* (to suit with *μετεβάλλοντο* in v. 1461, which seems right, as no reason can be given for the imperfect tense *μετεβάλλοντο*) is very

doubtful. The word *κατακομᾶν* is given by L. and S. intransitive, ‘to wear long hair.’ But *κατακομῆσαι σ. π.*, ‘to plume himself on grander things,’ is not very good: *τὸν φύσαντα* is more naturally the object than the subject of the verb. And *κατακοσμῆσαι* is satisfactory in sense: nor is it certain that the first part of such a line might not consist of anapaest and spondee. For the general meaning compare *Nub.* 515, *νεωτέροις τὴν φύσιν αὐτοῦ πράγμασιν χρωτίζεται*. A various reading *κατακηλῆσαι*, ‘to charm,’ is proposed by one Scholar.

1474—1537. Xanthias enters with an account of the wonderful pranks his master is now playing. He is gone mad upon dancing. Philocleon follows, and begins his wild measures, challenging all the world of tragic dancers. The challenge is

δαιμῶν τις ἐσκεκύκληκεν ἐς τὴν οἰκίαν.
 ὁ γὰρ γέρων ὡς ἔπιε διὰ πολλοῦ χρόνου
 ἥκουσε τ' αὐλοῦ, περιχαρῆς τῷ πράγματι
 ὄρχούμενος τῆς νυκτὸς οὐδὲν παύεται
 τάρχαι' ἐκεῖν' οἷς Θέσπις ἡγωνίζετο·
 καὶ τοὺς τραγῳδούς φησιν ἀποδείξειν κρόνους
 τοὺς νῦν, διορχησάμενος ὀλίγον ὕστερον. 1480

ΦΙΛΟΚΛΕΩΝ

τίς ἐπ' αὐλείοισι θύραις θάσσει;

ΞΑΝΘΙΑΣ

τουτὶ καὶ δὴ χωρεῖ τὸ κακόν.

ΦΙΛΟΚΛΕΩΝ

κλῆθρα χαλάσθω τάδε. καὶ δὴ γὰρ
 σχῆματος ἀρχὴ

1485

taken up by three sons of Carcinus successively, who come on and dance, their name being made the subject of various punning allusions. Philocleon joins them, and the chorus, after a brief song, depart escorted by the dancers, and probably dancing off the stage themselves. This 'ballet' was quite a novelty: introduced to make as strong a contrast as possible between Philocleon's present habits and his former judicial life. At the same time a travesty of certain tragic dancing was probably intended.

1475 ἐσκεκύκληκεν.] Properly ἐσκυκλεῖν is the opposite of ἔκκυκλεῖν: to bring in by means of the machine called ἔκκυκλημα. Thus in *Thesm.* 265 the man who had been wheeled out says, εἰσώ τις ὡς τάχιστά μ' ἐσκυκλησάτω. A word of rather tragic sound is chosen, as a fit prelude to Philocleon's heroics.

1476 διὰ πολλοῦ χρόνου.] Wrongly translated in the Latin version 'diu multumque,' and by Mitchell, 'had given long time to his cups.' It means 'after a long time:' i.e. after long abstinence from such drinking, for his habits had

been ξηροί (v. 1452). Cf. *Plut.* 1045, διὰ πολλοῦ χρόνου ἑορακέναι, and above at v. 1252, ίνα μεθυσθῶμεν διὰ χρόνου, cf. *Pac.* 570, 710. Florens remarks 'videtur facilius inebriari qui contra morem bibunt.'

1479 τάρχαι' ἐκεῖν'.] As an old man his dances would be old-fashioned: those in use with Thespis. But this does not prevent him from charging others with being κρόνοι, for which word cf. *Nub.* 398, 929. No other Thespis than the well-known founder of tragedy need be supposed.

1481 διορχησάμενος.] So MSS. R. V. vulg. διορχησόμενος. Either may be satisfactorily rendered: the aorist by 'he will prove them fools by dancing a match with them,' the future by 'he will prove them fools, for he means to dance, &c.' For the sense of διὰ in the compound compare διαπίνειν, to which there is allusion in *Ach.* 751, διαπεινάμεις.

1482. τίς κ.τ.λ.] Tragic style: and below κλῆθρα χαλάσθω is illustrated from Eur. *Hipp.* χαλάτε κλῆθρα, πρόσπολοι, πυλωμάτων, and *Hel.* 1196, *Iph. Taur.* 1304.

ΞΑΝΘΙΑΣ

μᾶλλον δέ γ' ἵσως μανίας ἀρχή.

ΦΙΛΟΚΛΕΩΝ

πλευρὰν λυγίσαντος ὑπὸ ρώμης,
οἶον μυκτὴρ μυκάται καὶ
σφόνδυλος ἀχεῖ.

ΞΑΝΘΙΑΣ

πῖθ' ἐλλέβορον.

ΦΙΛΟΚΛΕΩΝ.

πτήσσει Φρύνιχος ὡς τις ἀλέκτωρ,

1490

ΞΑΝΘΙΑΣ

τάχα βαλλήσεις.

ΦΙΛΟΚΛΕΩΝ

σκέλος οὐράνιον γ' ἐκλακτίζων.

πρωκτὸς χάσκει.

ΞΑΝΘΙΑΣ

κατὰ σαυτὸν ὄρα.

1487 λυγίσαντος.] Cf. Theocr. Id. I. 96, τὸν θὴν τὸν ἔρωτα κατεύχεο, Δάφνη, λυγιξεῖν; where it is of one wrestler bending down by force and so throwing the other. Here the dance is said to bend or twist the side. ‘The twisted side the forceful motion owns; Lows the wide nostril, and the back-bone groans.’ Mitchell.

1489 πῖθ' ἐλλέβορον.] The common cure for madness. Philocleon continues his speech, regardless of Xanthias’ interruptions.

1490 πτήσσει Φρύνιχος.] The old commentators seem in the wrong to take πτήσσει here of fear. Whether this Phrynicus be the well-known tragic poet, as is probable enough (for the old man uses the measures of Thespis (v. 1479), and so, naturally enough, those of Phrynicus), or a dancer of the name, it is plain that there was some dance called Phrynichean (v. 1524), in which the leg was kicked out. This

fling the old man begins to execute, and describes himself as ‘Phrynicus throwing out his leg heaven-high,’ to the imminent danger of Xanthias, who interpolates τάχα βαλλήσεις. This throwing out the leg is compared to the stroke of a cock when fighting. But πτήσσει need not be discarded for πτήσσει, as Bentley and Porson wished; πτήσσει means ‘crouches, gathers himself up,’ in act to spring. Cf. Eur. *Andr.* 753, for πτήσαντες of such crouching: ὅρα δὲ μὴ νῷν εἰς ἔρημιαν ὁδοῦ πτήσαντες οὐδὲ πρὸς βίᾳν ἀγωστού με. But Dindorf’s note is ‘fingitur trepidat Phrynicus, quippe vicitus a meliore saltatore, Philocleone.’ Of course there are abundant examples to illustrate πτήσσει used of a bird crouching in fear; but I do not see that this interpretation makes good sense in connexion with v. 1492 compared with v. 1524.

1493 κατὰ σαυτὸν ὄρα.] ‘Do look where you’re going.’

ΦΙΛΟΚΛΕΩΝ

νῦν γὰρ ἐν ἄρθροις τοῖς ἡμετέροις
στρέφεται χαλαρὰ κοτυληδών.
οὐκ εὖ;

1495

ΒΔΕΛΤΚΛΕΩΝ

μὰ Δί' οὐ δῆτ', ἀλλὰ μανικὰ πράγματα.

ΦΙΛΟΚΛΕΩΝ

φέρε νυν ἀνείπω κάνταγωνιστὰς καλῶ.
εἴ τις τραγῳδός φησιν ὄρχεῖσθαι καλῶς,
ἔμοὶ διορχησόμενος ἐνθάδ' εἰσίτω.
φησίν τις, ἢ οὐδείς;

ΒΔΕΛΤΚΛΕΩΝ

εἰς γ' ἐκεινοσὶ μόνος.

1500

ΦΙΛΟΚΛΕΩΝ

τίς ὁ κακοδαιμων ἔστιν;

ΒΔΕΛΤΚΛΕΩΝ

νιὸς Καρκίνου

ὁ μέσατος.

ΦΙΛΟΚΛΕΩΝ

ἀλλ' οὐτός γε καταποθήσεται:
ἀπολῶ γὰρ αὐτὸν ἐμμελείᾳ κονδύλου.

1495 κοτυληδών.] τὸ δὲ ἐν φ στρέφεται δυμῆρος, κοτυληδών. Aristot.

1496 οὐκ εὖ;] This is Dobree's arrangement: better than the common one.

1498—9 εἴ τις κ.τ.λ.] Contrast with this εἴ τις θύρασιν ἥλιαστής, εἰσίτω, v. 891.

1501 Καρκίνου.] He had three (some say four) sons: their names are rather variously given; cf. *Nub.*

1263. They were dancers; but one of them wrote tragedy. They are ridiculed in *Pac.* 781—9, δρυγας οἰκογενεῖς γυλιαύχενας δρχηστὰς μανιφνεῖς, σφυράδων ἀποκνίσματα, μηχανοδίφας.

1502 ὁ μέσατος.] This implies

that there were but three: though the Scholiast on this passage asserts there were four: three dancers, one, Xenocles, a poet. But plainly the poet was one of the dancers, v. 1511: so that we may content ourselves with three, Xenocles, Xenotimus, and Xenarchus. The other names, Demotimus and Xenoclitus, perhaps are in some way mistakes for Xenotimus and Xenocles.

1503 ἐμμελείᾳ κονδύλου.] ἐμμέλεια τραγικὴ δρχησις. Schol. But destroying him in the 'knuckle measure' also means correcting him with blows. Cf. *Eg.* 1236, κονδύλους ημοττόμην.

ἐν τῷ ρύθμῳ γὰρ οὐδέν ἐστ'.

ΒΔΕΛΤΚΛΕΩΝ

ἀλλ’ ὡξυρέ,

ἔτερος τραρωδὸς Καρκινίτης ἔρχεται,
ἀδελφὸς αὐτοῦ.

1505

ΦΙΛΟΚΛΕΩΝ

νὴ Δὶ ὠψώνηκ’ ἄρα.

ΒΔΕΛΤΚΛΕΩΝ

μὰ τὸν Δὶ οὐδέν γ’ ἄλλο πλήν γε καρκίνους.
προσέρχεται γὰρ ἔτερος αὖ τῶν Καρκίνου.

ΦΙΛΟΚΛΕΩΝ

τουτὶ τί ἦν τὸ προσέρπον; ὀξὺς, ἢ φάλαγξ;

ΒΔΕΛΤΚΛΕΩΝ

ὁ πιννοτήρης οὗτός ἐστι τοῦ γένους,
ὁ σμικρότατος, ὃς τὴν τραγωδίαν ποιεῖ.

1510

ΦΙΛΟΚΛΕΩΝ

ὦ Καρκίν’, ὦ μακάριε τῆς εὐπαιδίας.
ὅσον τὸ πλῆθος κατέπεσεν τῶν ὄρχιλων.
ἀτὰρ καταβατέον γ’ ἐπ’ αὐτούς μ’, ὡξυρέ·
ἄλμην κύκα τούτοισιν, ἦν ἐγὼ κρατῶ.

1515

1504 ἐν τῷ ρύθμῳ κ.τ.λ.] ‘For he is not at all in rhythm :’ he does not keep time or measure in his dancing, and therefore requires a regular knuckle-rapping to keep him in order.

1505 ἔτερος.] Number two of Carcinus’ sons.

1506 ὠψώνηκ’ ἄρα.] ‘I’m well found, methinks, in fish :’ the *κάρκινοι* coming under the class *ὄψον*.

1507 μὰ Δὶ...καρκίνους.] Xanthias objects that all the *ὄψον* he has got is crabs, for now enters number three.

1509 ὀξὺς.] Some variety of crab is thought to be meant ; or a shrimp. Brunck quotes *An.* 1203, δνομα δέ σοι τι ἐστι, πλοῖον ἢ κυνῆ ; as an analogous passage. It is not

clear how a vinegar-cruet and a spider could be suggested by the same person. The smallest of the three Carcinites, who were perhaps in some way put on the stage so as to resemble crabs, might be something like a spider, by a stretch of imagination.

1510 πιννοτήρης.] A small kind of crab. Some write the word *πινοτήρης*.

1511 ὃς τ. τραγῳδίαν π.] Xenocles. Cf. note at v. 1502.

1513 ὄρχιλων.] ‘Wrens’ probably : cf. *An.* 568. As being of diminutive stature these sons of Carcinus are so called : but there is reference to *ὄρχηστῶν*, ‘dancers.’

1515 ἄλμην.] In which they are to be dressed ; ἐπειδὴ ἄλμην

ΧΟΡΟΣ

φέρε νυν ἡμεῖς αὐτοῖς ὀλύγον ἔνγχωρήσωμεν ἄπαντες,
ἴν' ἐφ' ἡσυχίας ἡμῶν πρόσθεν βεμβικίζωσιν ἑαυτούς.

ἄγ', ω̄ μεγαλώνυμα τέκνα

τοῦ θαλασσίου,

πηδάτε παρὰ ψάμαθον
καὶ θῦν' ἀλὸς ἀτρυγέτοιο.

καρίδων ἀδελφοί·

ταχὺν πόδα κυκλοσοβεῖτε,
καὶ τὸ Φρυνίχειον
ἐκλακτισάτω τις, ὅπως
ἰδόντες ἄνω σκέλος ω̄-
ξωσιν οἱ θεαταί.

στρόβει, παράβαινε κύκλῳ καὶ γαστρισον σεαυτὸν,
ρῖπτε σκέλος οὐράνιον· βέμβικες ἐγγενέσθων.

καύτὸς γὰρ ὁ ποντομέδων ἀναξ πατὴρ προσέρπει
ἡσθεὶς ἐπὶ τοῖσιν ἑαυτοῦ παισὶ, τοῖς τριόρχοις.

παρασκευάζουσιν ἐπὶ τὸ φαγεῖν *ἰχθύ-*
δια ή *καρκίνους*. Schol.

1516 *φέρε νυν*] The Chorus clear a space for this Phrynichean ballet, in which they perhaps join, but the Carcinites were the chief performers.

1517 *βεμβικίζωσιν*.] Cf. *Av.* 1465, *βεμβικάν*. And these same dancers are called *Καρκίνου στρόβιλοι* *Pac.* 864. The Scholiast quotes the well-known epigram *οἱ δὲ ἄρ' ὑπὸ πληγῆσι θοὰς βέμβικας ἔχοντες ἔστρεψον εὐρέη παῖδες ἐν τριόδῳ*.

1518—23. Rather epic in style and language: hence the termination -οιο in v. 1519.

1519 *θαλασσίοιο*.] Vulg. *θαλασ-*
στον: to which many editors add *θεοῦ*, to be scanned as a monosyllable. But the Scholiast on *Pac.* 792 quotes from *Plato Com.* *Ἐνο-*
κλῆς ὁ δωδεκαμήχανος, ὁ Καρκίνου παῖς τοῦ θαλαττίου. ‘Children of him of the sea’ seems rather better than specifying that he was *θεός*. Besides the epic form is quite in place.

1521 *ἀτρυγέτοιο*.] It does not



1520

1525

appear well to change this to *ἀτρυγέτον* that it may correspond metrically with v. 1526: for it seems likely that the Homeric phrase would have been taken as it was. Richter reads ω̄ *ἄξωσιν* at v. 1526; where MS. Rav. has *ώξωσιν*, which Bergk approves. We cannot be quite certain that this song is antistrophic.

1524 *Φρυνίχειον*.] Cf. note on v. 1490. *δῆλον ω̄ σημειώδές τι ἦν τὸ Φρυνίχειον, τὸ εἰς ὕψος ἐν τῇ δρυχήσει ἐκλακτίζειν*. Schol.

1530 *βέμβικες ἐγγ.*] ‘Let there be pirouettes,’ top-like spinnings round and round. The Scholiast rather implies that a certain dance was called *βέμβιξ* or *βεμβικισμός*.

1534 *τριόρχαις*.] ‘His dancing triad of sons.’ Whether the other sense of *τριόρχης* (a kind of falcon, cf. *Av.* 1181, 1206) is played upon, is doubtful. But as *δρυχίλος* above means a bird, perhaps it is so. These dancers might be falcons in their gyrations.

ἀλλ' ἐξάγετ', εἴ τι φιλεῖτ' ὥρχούμενοι, θύραζε
ἡμᾶς ταχύ· τοῦτο γὰρ οὐδεὶς πω πάρος δέδρακεν,
ὥρχούμενον ὅστις ἀπήλλαξεν χορὸν τρυγῳδῶν.

1535—7. The Chorus request the Carcinites, if they like dancing so much, to conduct them off the stage with a dance: an unheard of novelty, for the Chorus entered indeed with a dance, but did not make their exit so.

1536 ημᾶς.] I can see no reason for preferring νημᾶς, Bentley's alteration.

1537 ὥρχούμενον ὅστις.] Whether ὥρχούμενον or ὥρχούμενος be taken, matters little. ὥρχούμενός τις MSS. The Chorus are conducted

off the stage by the dancers, but it seems probable they in some sort joined the dance themselves. The whole line is explanatory of οὐδεὶς πω δέδρακεν. ‘This no man ever yet did. I mean—no man has there been who took his chorus off with a dance.’ And the accusative is perhaps rather preferable. Bentley’s rendering, ‘no-one (who has escaped with impunity for such innovation) ever took off his chorus dancing,’ seems awkward.

INDEX TO THE CHIEF MATTER OF THE NOTES.

- ἀγαθοῦ δαίμονος, 525
ἀγοραὶ, 659
ἀγοράνομοι, 1407
Ἀλεπώπος, 566, 1259, 1446
ἀκαλήφη, 884
ἀκαρῆ, 541
'Ακέστωρ, 1221
ἄκρατον, 525
ἀλεξίκακος, 1043
ἄλμη, 1515
ἀλοκίζειν, 850
ἀλωπεκίζειν, 1240
'Αμυνίας, 74, 1267
ἄν with infinitive, 160
 with indicative, 709
ἀναμασάσθαι, 783
ἀναπηδᾶν, 1042
ἀνειω, 369
ἀνθρήνιον, 1080
ἀνιέναι, 574
ἀνιῶν, 565
'Αντιφῶν, 1270, 1301
ἀντωμοσία, 545, 1041
ἀνυπεύθυνος, 587
ἄξιος, 491
ἀπάγχειν, 686
ἀπαλλάσσεσθαι, 484
ἀπέλου, 118
ἀπεωσάμεσθα, 1085
ἀποδύεσθαι, 1157
ἀπομερμηρίσαι, 5
ἀπομορχθεῖς, 560
ἀποσκλήναι, 160
ἀπὸ τύμβου πεσών, 1370
ἀποφυσᾶν, 330
ἀπράγμων, 1040
ἄρα, 460
ἀργέλοφοι, 672
'Αρμόδιος, 1225
ἀρύστιχοι, 855
ἀρχαιομελισιῶνοφρυνιχήρατα, 220
'Ασκληπίος, 123
αὐξάνεσθαι, 636
αὐτοῖς τοῖς, 170, 1449
αὐτὸς αὐτοῦ ἰσχύειν, 357
ἄφναι, 496
- βακτηρίαι, 33
βάλανος, 155, 200
βαλβίδες, 548
βάλλε, 1340
βατίς, 510
βεμβικίζειν, 1517
- βέμβιξ, 1530
βλέπειν κάρδαμα, 455
 σκύτη, 643
 τιμᾶν, 847
 κλέπτον, 900
βόρβορος, 259
βορέας, 1124
βουκολεῖν, 10
Βρασίδας, 475
βρωμάσθαι, 618
Βυζάντιον, 236
- γνώμην ἐμήν, 984
γράμματα, 960
γρῖφος, 20
γωνία, 910
- δεινός, 27, 551
δεξιός, 65
δημιύπρατα, 659
δημίζειν, 699
δημός, δῆμος, 40
Δημολογοκλέων, 342
διὰ κενῆς, 929
διὰ χρόνου, 1252
διακρίνειν, 763
Διάκριοι, 1223
διαλείχειν, 904
διαλέξαι, 350
διαμυλλαίνειν, 1315
διασαλακωνίσαι, 1315
διατινθάλεος, 329
διστάναι, 41
Διοπείθης, 380
διορύξαι, 350
διορχεῖσθαι, 1481
δοθῆν, 1172
δοκός, 201
δοκῷ with pres. inf., 177
δορπτητός, 103
Δρακοντίδης, 438
δριμύς, 146, 278
δρύφακτοι, 386
- ἐάν quantity of, 228
ἐγκάπτειν, 791
ἐγκυκλεῖν, 699
ἐγκυκλοῦσθαι, 395
ἐγχυτρίζειν, 289
εἰρεσιῶναι, 399
εἰσάγειν, 825, 840
εἰσελθεῖν, 560
'Εκάτειον, 864

- ἐκαοσταὶ, 659
 ἐκκαλαμᾶσθαι, 609
 ἐκτελέσαι, 1024
 ἐκφρεῖν, 125
 ἐκχείσθαι, 1469
 ἐλαιολόγος, 712
 ἐλεεῖν, 967
 Ἐλλας πόρος, 308
 ἐλλέβορος, 1489
 ἐμβραχύ, 1120
 ἐμμέλεια, 1503
 ἐμπεπρησμένη, 36
 ἐμπλήμενος, 424
 ἐνάλλεσθαι, 1305
 ἐνασελγανεσθαι, 61
 ἐν δίκῃ, 421
 ἐντετοκώς, 651
 ἐξάγειν, 175
 ἐξερᾶν, 993
 ἔξοδος, 582
 ἔξωμίς, 444
 ἐσικέναι, 1142
 ἐπανθρακίς, 1127
 ἐπείτα, 1133
 ἐπιθήκη, 1391
 ἐπίκληρος, 583
 ἐπιμανεσθαι, 744, 1469
 ἐπιρύζειν, 704
 ἐπιστρατεύεσθαι, 11
 ἐπίχαλκος, 18
 ἐπτάμην, ἐπτόμην, 16
 ἐριον, 701
 ἐριώλη, 1148
 ἐσ κόρακας, 51
 ἐσκαλαμᾶσθαι, 381
 ἐσκυκλεῖν, 1475
 ἐσμός, 1107
 ἐσπασεν ταύτῃ, 175
 Εἴσαθλος, 592
 Εἴριπιδῆς, 61
 εὐτράπελος, 469
 Εὔφημιος, 599
 ἐφεξις, 338
 ἐφολκός, 268
 ἐχεσθαι, 943
 ἐχῖνος, 1436
 ἡλιάξεσθαι, 772
 ἡλιαστής, 1341
 ἡ μακρά, 106
 ἡμιοχεῖν, 1022
 ἡπταλος, 1038
 Ἡρακλῆς, 60
 θατέρω, 497
 θάψινος, 1413
 θεοισεχθρία, 418
 θερμός, 917
 Θέωρος, 45, 418, 599, 1220
 θίνα ταράττειν, 696
 Θουκυδίδης, 947
 θρῖον, 1312
 θρίων ψόφος, 436
 Θυμαιτίς, 1138
 θυμοσοφικός, 1280
 θυννάζειν, 1087
 θώραξ, 1194
 ιδέσθαι, 183
 ίμάς, 231
 ίνα, 188
 ίνα μὴ with indic. 961
 ίπνός, 139, 837
 Ἰππίας, 502
 ίχθύες, 789
 κάδισκοι, 321
 καθαρός, 631, 1015
 καθέψειν, 795
 καθίζειν δικαστήριον, 305
 καθιέναι, 174
 Καινόν, 120
 καινοτομεῖν, 876
 καλεῖν, 825
 κάνναι, 394
 Καπνίας, 151
 Κάρκινος, 1501, 1502
 Καρκινίτης, 1505
 κάρνα, 58
 καρχαρόδοος, 1031
 κατάβα, 979
 κατακλείς, 154
 κατακοσμῆσαι, 1473
 καταλύειν φυλακήν, 2
 καταπτάμενον, 16
 καταχήνη, 575
 κατεαγέναι, 1428
 κατερεῖξαι, 649
 καυνάκη, 1137
 κεκραξιδάμας, 596
 κέκραχθι, 198
 κέλυφος, 545
 κεφαλή, 584
 κηθάριον, 674
 κημός, 99
 κηφήν, 1114
 κιθαρίζειν, 959, 989
 κίκινος, 1069
 κίων, 105
 Κλέων, 62, 759
 κλητεύειν, 1413
 κλητήρ, 189, 1310

- κλψός, 897
 κνεφαῖος, 124
 κνώδαλον, 4
 κόγχη, 585
 κολάξεσθαι, 406
 κολακώνυμος, 592
 κόλλοψ, 574
 κολοιός, 129
 κολόσυρτος, 666
 κολώμενος, 244
 κομηταμνίας, 466
 κόνδυλος, 254
 Κόνιου ψῆφος, 675
 κόρκορος, 239
 κορυφαντιάν, 8
 κορυφαντίζειν, 119
 κοτυληδών, 1495
 κρόκης χόλιξ, 1144
 Κυδαθημαίενς, 895
 κύκλω, 1033
 κύκνος, 1064
 κυμινοπριστοκαρδαμόγλυφος, 1357
 Κύννα, 1032
 κύτταρος, 1111
 κωλαγρέτης, 695
 κωμωδολοιχεῖν, 1318
- λαγαρίζεσθαι, 674
 λαγών, 709
 Λακωνική, 1158
 Λαμία, 1035
 λαμπάδα δραμεῖν, 1204
 Λάσος, 1409
 Λάχης, 240, 836
 Λεωγόρας, 1269
 λιθανωτός, 96
 λίθον ἔψειν, 280
 λιμένες, 659
 λοπίς, 790
 λυγίζειν, 1487
 Λύκος, 389
 Λυσίστρατος, 787, 1302
- μὰ τῷ θεῷ, 1306
 με, Attic use of, 776
 Μεγαρόθεν, 57
 μεθίειν, μεθίεσθαι, 416, 437
 μέλον, 1288
 Μῆδος, 12
 μῆλα, 1057
 μισθάριον, 300
 μισθοί, 659
 μόνος μόνοις, 1272
 μονοφαγίστατος, 923
 Μόρυχος, 506, 1142
 μοχλός, 155, 200
- μύκητες, 262
 μυσπολεῖν, 140
 μυττωτεύειν, 63
- ναὶ τὰν κόραν, 1438
 Νάξος, 355
 ναυμαχεῖν, 479
 νεανικὸς, 1204, 1307, 1333
 νεόπλουτος τρύξ, 1309
 Νιόβη, 580
 νουβυστικός, 1294
 νουμηνία, 171
- ξυμβεβυσμένοι, 1110
 ξυνειδέναι, 999
 ξυνωμότης, 345, 483
 ξυσταλεῖς, 423
- δδάξ, 943
 δζειν with double gen. 1059
 οἰκουρός, 970
 οἰλωξόμενος, 1033
 οἶον, 1329
 δνον σκιά, 191
 δξίνης, 1082
 δξίς, 1509
 δπίας, 353
 δρνίθων γάλα, 508
 δροφίας, 206
 δσον δσον, 213
 δτι, 22
 ού πάνυ, 797
 ούτις, ούτι, 186
- παθεῖν τι, 387
 πακτοῦν, 128
 πανδοκεύτρια, 35
 παρακύπτειν, 178
 παρατάσσεσθαι, 1123
 πάρεχε, 949, 1326
 παροίνιος, παροικός, 1300
 πασπάλη, 91
 παχύς, 288
 Πένεσται, 1273
 πεπνυγμένος, 511
 πεπωκώς, 1082
 περικωμάξειν, 1025
 περικωνεῖν, 600
 περιπέττειν, 668
 περιυβρίζειν, 1319
 πεσεῖν, 1012
 πιθηκίζειν, 1290
 πινάκιον, 167
 πινοτήρης, 1510
 πιτυλεύειν, 678
 πολέμαρχος, 1042

- πόλλ' ἐπὶ πολλοῖς, 1046
 ποππύζειν, 623
 πόρρω, 192
 πρινώδεις, πρίνινος, 383, 877
 πρίων, 694
 προβάτια, 32, 955
 Προξενίδης, 325
 προσέχεσθαι, 105
 προσίεσθαι, 742
 προσκανσασα, 828
 προσκεκαυμένος, 939
 προσσχεῖν, 1015
 πρυτανεῖα, 659
 πρώφειλες, 3
 πρώτον ξύλον, 90
 πτήσσειν, 1490
 πύελος, 141
 πύος, 710
 πυριάτης, 710
 Πυριλάμπης, 98
 ρῆσις, 580
 ρυππαπαῖ, 909
 Σαβάδιος, 10
 Σάμος, 283
 σανίδες, 349, 848
 σέλινος, 480
 σεσηρώς, 901
 σημεῖον, 690
 σήσαμα, 676
 Σθένελος, 1313
 σίμβλος, 241
 σίραιος, 878
 σκαιός, 1013
 σκάφος, 29
 σκέρον, 925
 Σκιώνη, 210
 σκόλια, 1222
 σκορδιμᾶσθαι, 642
 σορός, 1365
 σοῦ σοῦ, 209, 458
 σπουδάξειν, 694
 στέγειν, 1295
 στομφάξειν, 721
 στράτιον, 618
 στρυφνός, 877
 συνηγορικόν, 691
 σύρφαξ, 673
 ταμιεύειν, 964
 τὰ Πιττάλου, 1432
 τέγος, 1293
 τείχια, 1109
- τέλη, 659
 τετραπήχυς, 553
 τηλία, 147
 τιθασευτής, 704
 τὸ δεῖνα, 524
 τὸ χρῆμα, 933
 τοιωτός, 25
 τολμᾶν, 327
 τόνος, 337
 τραυλίζειν, 44
 τριβώνιον, 33
 τριβωνικώς, 1132
 τριόρχης, 1534
 τριχούνικος, 481
 τροφαλίς, 838
 τυραννίς, 488
 τυφεδανός, 1364
 ὑγρός, 1213
 ὑδρορρόα, 126
 ὑπακούειν, 318
 ὑπειπεῖν, 4
 Ὑπέρβολος, 1007
 ὑποκρίνεσθαι, 53
 ςρχη, 676
- φακῆ, 811, 813
 φαύλως, 656
 φέψαλος, 227
 φιαλεῖν, 1348
 φιληλιαστής, 88
 φιλοθύτης, 82
 Φιλοκλέης, 462
 φλύκταινα, 1119
 φορβειά, 582
 φρυαγμοσεμνάκους, 135
 φρυκτόλ, 1331
 Φρύνιχος, 220, 269, 1302, 1490
 φυστή, 610
 φώκη, 1035
- Χαιρεφῶν, 1408
 χαράδρα, 1034
 χάραξ, 1291
 χελύνη, 1083
 χελώνη, 1292
 χίμετλος, 1167
 χοῦνιξ, 440
 χοιρίνη, 332
 χόνδρος, 738
 χυτλάξειν, 1213
- ψευδαμάμαξυς, 326
 ψόδεῖον, 1109

3, WATERLOO PLACE, PALL MALL.
April, 1878.

Books for Schools and Colleges
PUBLISHED BY
MESSRS. RIVINGTON

ENGLISH
SELECT PLAYS OF SHAKSPERE
RUGBY EDITION

With Introduction and Notes to each Play.
Small 8vo.

AS YOU LIKE IT. 2s.

MACBETH. 2s.

HAMLET. 2s. 6d.

KING LEAR. 2s. 6d.

ROMEO AND JULIET.

With Notes at the end of
the Volume.

[In preparation.]

*Edited by the Rev. CHARLES E. MOBERLY, M.A., Assistant-Master
at Rugby School, and formerly Scholar of Balliol College, Oxford.*

CORIOLANUS. 2s. 6d.

*Edited by ROBERT WHITELAW, M.A., Assistant-Master at Rugby
School, formerly Fellow of Trinity College, Cambridge.*

THE TEMPEST. 2s.

*Edited by J. SURTEES PHILLPOTTS, M.A., Head-Master of Bedford
Grammar School, formerly Fellow of New College, Oxford.*

With Notes at the end of the Volume.

THE MERCHANT OF VENICE.

*Edited by R. W. TAYLOR, M.A., Head-Master of Kelly College,
Tavistock, and late Fellow of St. John's College, Cambridge.*

With Notes at the end of the Volume.

[In preparation.]

LONDON, OXFORD, AND CAMBRIDGE.

*ENGLISH SCHOOL-CLASSICS**With Introductions, and Notes at the end of each Book.*

Edited by FRANCIS STORR, B.A.,

CHIEF MASTER OF MODERN SUBJECTS AT MERCHANT TAYLORS' SCHOOL, LATE SCHOLAR OF TRINITY COLLEGE, CAMBRIDGE, AND BELL UNIVERSITY SCHOLAR.

*Small 8vo.***THOMSON'S SEASONS: Winter.**

With Introduction to the Series, by the Rev. J. FRANCK BRIGHT, M.A., Fellow of University College, and Historical Lecturer at Balliol, New, and University Colleges, Oxford; late Master of the Modern School at Marlborough College. 1s.

COWPER'S TASK.

By FRANCIS STORR, B.A., Chief Master of Modern Subjects at Merchant Taylors' School. 2s.

Part I. (Book I.—The Sofa ; Book II.—The Timepiece) 9d. Part II. (Book III.—The Garden ; Book IV.—The Winter Evening) 9d. Part III. (Book V.—The Winter Morning Walk ; Book VI.—The Winter Walk at Noon) 9d.

SCOTT'S LAY OF THE LAST MINSTREL.

By J. SURTEES PHILLPOTTS, M.A., Head Master of Bedford School, formerly Fellow of New College, Oxford. 2s. 6d.

Part I. (Canto I., with Introduction, &c.) 9d. Part II. (Cantos II. and III.) 9d. Part III. (Cantos IV. and V.) 9d. Part IV. (Canto VI.) 9d.

SCOTT'S LADY OF THE LAKE.

By R. W. TAYLOR, M.A., Assistant-Master at Rugby School. 2s.

Part I. (Cantos I. and II.) 9d. Part II. (Cantos III. and IV.) 9d. Part III. (Cantos V. and VI.) 9d.

NOTES TO SCOTT'S WAVERLEY.

By H. W. EVE, M.A., Head-Master of University College School, London. 1s., or with the Text, 2s. 6d.

TWENTY OF BACON'S ESSAYS.

By FRANCIS STORR, B.A., Chief Master of Modern Subjects at Merchant Taylors' School. 1s.

SIMPLE POEMS.

Edited by W. E. MULLINS, M.A., Assistant-Master at Marlborough College. 8d.

SELECTIONS FROM WORDSWORTH'S POEMS.

By H. H. TURNER, B.A., late Scholar of Trinity College, Cambridge. 1s.

WORDSWORTH'S EXCURSION: The Wanderer.

By H. H. TURNER, B.A., late Scholar of Trinity College, Cambridge. 1s.

MILTON'S PARADISE LOST.

By FRANCIS STORR, B.A., Chief Master of Modern Subjects at Merchant Taylors' School.

Book I. 9d. Book II. 9d.

MILTON'S L'ALLEGRO, IL PENSERO SO, AND LYCIDAS.

By EDWARD STORR, M.A., late Scholar of New College, Oxford. 1s.

SELECTIONS FROM THE SPECTATOR.

By OSMUND AIRY, M.A., Assistant-Master at Wellington College. 1s.

LONDON, OXFORD, AND CAMBRIDGE.

ENGLISH SCHOOL-CLASSICS—continued.

BROWNE'S RELIGIO MEDICI.

By W. P. SMITH, M.A., Assistant-Master at Winchester College. 1s.

GOLDSMITH'S TRAVELLER AND DESERTED VILLAGE.

By C. SANKEY, M.A., Assistant-Master at Marlborough College. 1s.

EXTRACTS FROM GOLDSMITH'S VICAR OF WAKEFIELD.

By C. SANKEY, M.A., Assistant-Master at Marlborough College. 1s.

POEMS SELECTED FROM THE WORKS OF ROBERT BURNS.

By A. M. BELL, M.A., Balliol College, Oxford. 2s.

MACAULAY'S ESSAYS.

MOORE'S LIFE OF BYRON. By FRANCIS STORR, B.A. 9d.

BOSWELL'S LIFE OF JOHNSON. By FRANCIS STORR, B.A. 9d.

HALLAM'S CONSTITUTIONAL HISTORY. By H. F. BOYD, late Scholar o
Brasenose College, Oxford. 1s.

SOUTHEY'S LIFE OF NELSON.

By W. E. MULLINS, M.A., Assistant-Master at Marlborough College.

** *The General Introduction to the Series will be found in Thomson's WINTER.*

(See Specimen on Pages 4 and 5.)

OPINIONS OF TUTORS AND SCHOOLMASTERS.

"Nothing can be better than the idea and the execution of the English School-Classics, edited by Mr. Storr. Their cheapness and excellence encourage us to the hope that the study of our own language, too long neglected in our schools, may take its proper place in our curriculum, and may be the means of inspiring that taste for literature which it is one of the chief objects of education to give, and which is apt to be lost sight of in the modern style of teaching Greek and Latin Classics with a view to success in examinations."—*Oscar Browning, M.A., Fellow of King's College, Cambridge.*

"I think the plan of them is excellent; and those volumes which I have used I have found carefully and judiciously edited, neither passing over difficulties, nor preventing thought and work on the pupil's part by excessive annotation."—*Rev. C. B. Hutchinson, M.A., Assistant-Master at Rugby School.*

"I think that these books are likely to prove most valuable. There is great variety in the choice of authors. The notes seem sensible, as far as I have been able to examine them, and give just enough help, and not too much; and the size of each volume is so small, that in most cases it need not form more than one term's work.

Something of the kind was greatly wanted."—*E. E. Bowen, M.A., Master of the Modern Side, Harrow School.*

"I have used some of the volumes of your English School-Classics for several months in my ordinary form work, and I have recommended others to be set as subjects for different examinations for which the boys have to prepare themselves. I shall certainly continue to use them, as I have found them to be very well suited to the wants of my form."—*C. M. Bull, M.A., Master of the Modern School at Marlborough College.*

"I have no hesitation in saying that the volumes of your Series which I have examined appear to me far better adapted for school use than any others which have come under my notice. The notes are sufficiently full to supply all the information which a boy needs to understand the text without superseding the necessity of his thinking. The occasional questions call the learner's attention to points which he can decide from his own resources. The general plan, and the execution of the volumes which have come before me, leave little to be desired in a School Edition of the English Classics."—*The Rev. Chas. Grant Chittenden, M.A., The Grange, Hoddesdon, Herts.*

COWPER'S TASK.

I say the pulpit (in the sober use
Of its legitimate peculiar pow'rs)
Must stand acknowledg'd, while the world shall stand,
The most important and effectual guard,
Support and ornament of virtue's cause.

There stands the messenger of truth: there stands
The legate of the skies; his theme divine,
His office sacred, his credentials clear.

By him, the violated law speaks out 340
Its thunders, and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wand'r'er, binds the broken heart,
And, arm'd himself in panoply complete
Of heav'nly temper, furnishes with arms
Bright as his own, and trains, by ev'ry rule
Of holy discipline, to glorious war,
The sacramental host of God's elect.

Are all such teachers? would to heav'n all were!
But hark—the Doctor's voice—fast wedged between 350
Two empirics he stands, and with swoln cheeks
Inspires the news, his trumpet. Keener far
Than all invective is his bold harangue,
While through that public organ of report
He hails the clergy; and, defying shame,
Announces to the world his own and theirs.
He teaches those to read, whom schools dismiss'd,
And colleges, untaught; sells accent, tone,
And emphasis in score, and gives to pray'r 360
Th' *adagio* and *andante* it demands.

He grinds divinity of other days
Down into modern use; transforms old print
To zigzag manuscript, and cheats the eyes
Of gall'ry critics by a thousand arts.—

Are there who purchase of the Doctor's ware?
Oh name it not in Gath!—it cannot be,
That grave and learned Clerks should need such aid.
He doubtless is in sport, and does but droll,
Assuming thus a rank unknown before, 370
Grand caterer and dry-nurse of the church.

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life.

NOTES TO THE TIMEPIECE.

87

gether as with a close seal. . . . The flakes of his flesh are joined together : they are firm in themselves ; they cannot be moved."

Hobbes, in his famous book to which he gave the title *Leviathan*, symbolised thereby the force of civil society, which he made the foundation of all right.

315-325 Cowper's limitation of the province of satire—that it is fitted to laugh at foibles, not to subdue vices—is on the whole well-founded. But we cannot forget Juvenal's famous " *facit indignatio versum*," or Pope's no less famous—

" Yes, I am proud : I must be proud to see
Men not afraid of God, afraid of me :
Safe from the bar, the pulpit, and the throne,
Yet touched and shamed by ridicule alone."

326-372 *The pulpit, not satire, is the proper corrector of sin.*
A description of the true preacher and his office, followed by one of the false preacher, "the reverend advertiser of engraved sermons."

330 *Strutting and vapouring.* Cf. *Macbeth*, v. 5.

" Life's but a walking shadow, a poor player,
That struts and frets his hour upon the stage,
And then is heard no more ; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."

" And what in real value's wanting,
Supply with vapouring and ranting."—*HUDIBRAS*.

331 *Proselyte.* προσήλυτος, a new comer, a convert to Judaism.

338 *His theme divine.* Nominative absolute.

343 *Establishes.* Notice the complete revolution the word has made—stabilire, établir, establish, stablish ; cf. state, &c.

346 *Of heavenly temper.* Cf. *Par. Lost*, i. 284, "his ponderous shield ethereal temper." See note on *Winter Morning Walk*, l. 664.

349 *Sacramental.* Used in the Latin sense. Sacramentum was the oath of allegiance of a Roman soldier. The word in its Christian sense was first applied to baptism—the vow to serve faithfully under the banner of the cross. See *Browne on the Thirty-nine Articles*, p. 576.

350 *Would to heaven.* A confusion between "would God" and "I pray to heaven."

351 A picture from the life of a certain Dr Trusler, who seems to have combined the trades of preacher, teacher of elocution, writer of sermons, and literary hack.

352 *Empirics.* ἐμπειρίκος, one who trusts solely to experience or practice instead of rule, hence a quack. The accent is the same as in Milton (an exception to the rule. See note on *Sofa*, l. 52).

The Rudiments of English Grammar and Composition.

By J. HAMBLIN SMITH, M.A., of Gonville and Caius College,
and late Lecturer at St. Peter's College, Cambridge.

Crown 8vo. 2s. 6d.

"Though prepared specially for the requirements of the University of Cambridge in the local examinations, this grammar is well worthy of the attention of all who are engaged in the teaching of English."

Glasgow Herald.

"The book is simply and intelligently written; it contains nearly all that a young student should know, and it is full of well chosen examples from English classics to illustrate the different subjects treated."

Spectator.

"This work is very elementary, but, like all Mr. Hamblin Smith's useful books, wonderfully lucid. It should well fulfil its

design as a text-book for the local examinations. We are pleased to note the varied and tasteful selection of the illustrative quotations." — *Oxford and Cambridge Undergraduates' Journal.*

"We have here the most difficult study in the English language and what is usually the driest reduced to language so simple that the smallest child, even before it learns to read can understand the parts of speech of the tongue it articulates, and rendered so interesting as entirely to remove the stigma of dullness."

Cambridge Chronicle.

Dictionary of the English Language.

By R. G. LATHAM, M.A., M.D., late Fellow of King's College, Cambridge.

Abridged from Dr. Latham's Edition of Johnson's English Dictionary.

Medium 8vo. 24s.

The Beginner's Drill-book of English Grammar.

Adapted for Middle Class and Elementary Schools.

By JAMES BURTON, T.C.D., First English Master in the High School of the Liverpool Institute. [In the Press.]

"The aim of this book is simply to conduct pupils as far as the analysis and parsing of ordinary constructions, at which point the pursuit of grammar becomes a special study. Up to this point, however, grammar is necessary for every person, since the due analysis of speech lies at the root both of all intelligent reading of the thoughts of others and also of any adequate expression of our own."

"There is no sounder way of leading learners to apprehend grammatical distinctions and relations than, after concise instruction has been given on any point, to enforce and illustrate it by examples from standard authors. Hence it has been the writer's aim to prepare a book which should serve as a means of grammatical drill, consisting of a bare framework of instruction and a large body of really workable exercises."

"The exercises are framed to illustrate great principles rather than over-refined distinctions, and the sentences in them have been chosen from acknowledged literature, first for the sake of authority, and then with the purpose of at once stimulating the learner's mind by aptness or beauty of expression, and relieving the teacher's labour by recalling the pleasures of previous reading." — Extract from the Preface.

LONDON, OXFORD, AND CAMBRIDGE.

HISTORICAL HANDBOOKS

Edited by

OSCAR BROWNING, M.A.,

FELLOW OF KING'S COLLEGE, CAMBRIDGE.

Crown 8vo.

ENGLISH HISTORY IN THE XIVTH CENTURY.

By CHARLES H. PEARSON, M.A., Head-Master of the Presbyterian Ladies' College, Melbourne, late Fellow of Oriel College, Oxford.
3s. 6d.

THE REIGN OF LEWIS XI.

By P. F. WILLERT, M.A., Fellow of Exeter College, Oxford.
With Map. 3s. 6d.

THE ROMAN EMPIRE. A.D. 395-800.

*By A. M. CURTEIS, M.A., Assistant-Master at Sherborne School,
late Fellow of Trinity College, Oxford.*
With Maps. 3s. 6d.

HISTORY OF THE ENGLISH INSTITUTIONS.

*By PHILIP V. SMITH, M.A., Barrister-at-Law; Fellow of King's
College, Cambridge.*
Second Edition. 3s. 6d.

HISTORY OF MODERN ENGLISH LAW.

*By Sir ROLAND KNYVET WILSON, Bart., M.A., Barrister-at-Law;
late Fellow of King's College, Cambridge.*
3s. 6d.

HISTORY OF FRENCH LITERATURE.

Adapted from the French of M. DEMOGEOT, by C. BRIDGE.
3s. 6d.

LONDON, OXFORD, AND CAMBRIDGE.

With numerous Maps and Plans. Crown 8vo.

A History of England.

By the Rev. J. FRANCK BRIGHT, M.A., Fellow of University College, and Historical Lecturer at Balliol, New, and University Colleges, Oxford; late Master of the Modern School at Marlborough College.

This work is divided into three Periods of convenient and handy size, adapted for use in Schools, as well as for Students reading special portions of History for local and other Examinations.

Period I.—MEDIÆVAL MONARCHY: The departure of the Romans, to Richard III. From A.D. 449 to A.D. 1485. 4s. 6d.

Period II.—PERSONAL MONARCHY: Henry VII. to James II. From A.D. 1485 to A.D. 1688. 5s.

Period III.—CONSTITUTIONAL MONARCHY: William and Mary, to the present time. From A.D. 1689 to A.D. 1837. 7s. 6d.

"It is a relief to meet with a piece of sterling, careful work like this first instalment of Mr. Bright's English History. . . A careful examination of its pages can hardly fail to suggest that it has cost the compiler a great deal of trouble, and is likely, in consequence, to save both teacher and learner a proportionate amount. For the use for which it is especially designed—that of a text-book in our public schools—it is excellently adapted."—*Academy.*

"An air of good common sense pervades it; the style is entirely free from affectation or inflation, and is at the same time tolerably clear and easy to follow."—*Athenaeum.*

"We do not know a book more suitable for school use, or one more likely to stimulate in boys an intelligent interest in constitutional and social history. We confess to having read the greater part of it with a very real pleasure."—*Educational Times.*

"It is written in a clear, straightforward, sensible way, and contains as much instruction as possible, put in a way that can be easily understood."—*Examiner.*

"It is a critical and thoughtful examination of the growth of this great nation; and while the facts are given always with clearness and force, the student is led to understand and to reflect not merely upon the events themselves, but upon a number of interesting and important considerations arising out of these events."—*School Board Chronicle.*

"A model of what a clear, attractive,

well-arranged, and trustworthy manual of historical information ought to be."

Glasgow Herald.

"We can speak with entire satisfaction of the style in which the work is done. Mr. Bright's is a lucid, steady, vigorous style, which leaves nothing in doubt, and is comprehensive and thoroughly practical."—*Liverpool Albion.*

"Admirably adapted for the purpose intended, and should rank high as a text-book in all educational establishments."—*Civil Service Gazette.*

"Mr. Bright has done his work, as it seems to us, in a very careful manner."—*Scotsman.*

"The narrative is clear and concise, and illustrated by useful plans and maps."—*Notes and Queries.*

"Written with remarkable grace and fluency, and free, as far as we have been able to judge, from prejudice and intolerance, it is eminently worthy to attain the high position which Mr. Bright ventures to claim for it."—*Liverpool Mail.*

"The work deserves great praise; indeed our only fear is that it is too good, and that its thoroughness may tempt the student to do without consulting the original authorities."—*London Quarterly Review.*

"On the whole, our judgment assigns it the first place among text-books on English history, a study which is becoming increasingly popular, and most wonderfully instructive to American youth."—*National Journal of Education (Boston).*

1825]

THE TURKISH QUESTION

1397

state of things was for the moment crossed by the death of Alexander (Dec. 1, 1825). The view which his successor Nicholas would take became in the last degree important; Canning, with great wisdom, chose Wellington—opposed indeed to his policy, but personally acceptable to the Russian Czar—as his special ambassador to take the royal congratulations upon the new Emperor's accession, and to continue the negotiations if possible. The appointment met with universal approbation; even Metternich believed that in the hands of Wellington the question must be settled in accordance with his views. It was with much surprise and anger that the Turks and Austrians heard that, on the 4th of April, an arrangement had been arrived at between the Courts of England and Russia.

Taking advantage of the very moderate claims of the Greeks, who demanded no more than to be placed on the same footing as the Danubian Principalities, remaining as self-governing but dependent vassals of the Turkish Government, the English minister had succeeded in procuring the signature of a protocol embodying a plan for peaceful intervention.

Protocol
between
England and
Russia.
April 1826.

The cause of Greek independence had already excited enthusiasm in England, many volunteers had joined the armies, and money had been subscribed for them. In this enthusiasm Canning in his heart fully joined; from early youth one of his favourite dreams had been the independence of that race to which as an ardent lover of the classics he felt he owed so much. But, true to his principles, and determined to maintain the strict neutrality of England, he had done his best to check any active assistance to the insurgents. According to his view it was necessary that England should intervene with clean hands, and as the friend of both parties. He was also in constant dread of the watchfulness of his Tory enemies, fearing lest any sign of too great favour to Russia should enable them entirely to thwart his plans. Nevertheless the knowledge of the approaching intervention gave a great impetus to the feeling in favour of Greece in England, and men and money were poured in considerable quantities into the peninsula. Lord Cochrane, the most dashing and adventurous of English sailors, had joined the insurgents with an American frigate, General Churchill took command of their armies, yet their destruction seemed im-

Enthusiasm
for Greek
independence
in England.

HISTORICAL BIOGRAPHIES

Edited by

THE REV. M. CREIGHTON, M.A.,

LATE FELLOW AND TUTOR OF MERTON COLLEGE, OXFORD.

With Maps and Plans. Small 8vo.

The most important and the most difficult point in Historical Teaching is to awaken a real interest in the minds of Beginners. For this purpose concise handbooks are seldom useful. General sketches, however accurate in their outlines of political or constitutional development, and however well adapted to dispel false ideas, still do not make history a living thing to the young. They are most valuable as maps on which to trace the route beforehand and show its direction, but they will seldom allure any one to take a walk.

The object of this series of Historical Biographies is to try and select from English History a few men whose lives were lived in stirring times. The intention is to treat their lives and times in some little detail, and to group round them the most distinctive features of the periods before and after those in which they lived.

It is hoped that in this way interest may be awakened without any sacrifice of accuracy, and that personal sympathies may be kindled without forgetfulness of the principles involved.

It may be added that round the lives of individuals it will be possible to bring together facts of social life in a clearer way, and to reproduce a more vivid picture of particular times than is possible in a historical handbook.

By reading short Biographies a few clear ideas may be formed in the pupil's mind, which may stimulate to further reading. A vivid impression of one period, however short, will carry the pupil onward and give more general histories an interest in their turn. Something, at least, will be gained if the pupil realises that men in past times lived and moved in the same sort of way as they do at present.

Now ready.

1. SIMON DE MONTFORT. 2s. 6d. 2. THE BLACK PRINCE. 2s. 6d.

3. SIR WALTER RALEGH. 3s.

In preparation.

4. OLIVER CROMWELL.

5. THE DUKE OF MARLBOROUGH. 6. THE DUKE OF WELLINGTON.

(See Specimen Page opposite.)

History of the Church under the Roman Empire, A.D. 30-476. By the Rev. A. D. CRAKE, B.A., Chaplain of All Saints' School, Bloxham.

Crown 8vo. 7s. 6d.

A History of England for Children.

By GEORGE DAVYS, D.D., formerly Bishop of Peterborough.

New Edition. 18mo. 1s. 6d.

LONDON, OXFORD, AND CAMBRIDGE.

1264]

MARCH TO LEWES.

153

fellow-countrymen, there was need of some outward mark to distinguish friend from foe. All had entire confidence in the wisdom and military skill of their leader, whose exploits in Gascony had marked him out as being one of the foremost soldiers of the age.

Before sunrise, on the morning of May 14th, the Barons' army was ordered to march through the woods across the summit of the ridge of down which lay between Fletching and Lewes. Such was the care of Earl Simon in the disposition and ordering of his forces that, although many of them were novices to war, the march was accomplished in perfect order and discipline. Before starting Earl Simon dubbed as knights the young Gilbert de Clare, Earl of Gloucester; Robert de Vere, Earl of Oxford; and John de Burgh.

The army advanced within two miles of Lewes, when they ascended the slope of a hill, from which they soon caught sight of the bell-tower of the priory. Then dismounting from his horse, Earl Simon addressed his soldiers: "Beloved comrades and followers, we are about to enter upon battle to-day in behalf of the Government of the kingdom, to the honour of God, of the blessed Mary, of all the saints, and of our mother Church, and moreover for the maintenance of our faith. Let us pray to the King of all, that, if what we now undertake pleases Him, He would grant us vigour and help, so that we may do a pleasing service, and overpower the malice of our enemies. Since

MATHEMATICS

RIVINGTONS' MATHEMATICAL SERIES

The following Schools, amongst many others, use this Series:—Eton: Harrow: Rugby: Winchester: Charterhouse: Marlborough: Shrewsbury: Cheltenham: Clifton: City of London School: Haileybury: Tonbridge: Fettes College, Edinburgh: H.M.'s Dockyard Schools, Sheerness and Devonport: Hurstpierpoint: King William's College, Isle of Man: Bradfield College, Reading: St. Peter's, Clifton, York: Birmingham: Bedford: Felsted: Christ's College, Finchley: Liverpool College: Windermere College: Eastbourne College: Competitive College, Bath: Brentwood: Perse School, Cambridge: Queen's College, Cork. Also in use in the Royal Naval College, Greenwich: H.M. Training Ships: the Owen's College, Manchester: Harvard College, U.S.: the Grammar and High Schools of Canada: Melbourne University, Australia: the other Colonies: and some of the Government Schools in India.

OPINIONS OF TUTORS AND SCHOOLMASTERS.

"A person who carefully studies these books will have a thorough and accurate knowledge of the subjects on which they treat."—*H. A. Morgan, M.A., Tutor of Jesus College, Cambridge.*

"We have for some time used your Mathematical books in our Lecture Room, and find them well arranged, and well calculated to clear up the difficulties of the subjects. The examples also are numerous and well-selected."—*N. M. Ferrers, M.A., Fellow and Tutor of Gonville and Caius College, Cambridge.*

"I have used in my Lecture Room Mr. Hamblin Smith's text-books with very great advantage."—*James Porter, M.A., Master of St. Peter's College, Cambridge.*

"For beginners there could be no better books, as I have found when examining different schools."—*A. W. W. Steel, M.A., Fellow and Assistant-Tutor of Gonville and Caius College, Cambridge.*

"I consider Mr. Hamblin Smith's Mathematical Works to be a very valuable series for beginners. His Algebra in particular I think is the best book of its kind for schools and for the ordinary course at Cambridge."

F. Patrick, M.A., Fellow and Tutor of Magdalen College, Cambridge.

"The series is a model of clearness and insight into possible difficulties."—*Rev. J. F. Blake, St. Peter's College, Clifton, York.*

"I can say with pleasure that I have used your books extensively in my work at Haileybury, and have found them on the

whole well adapted for boys."—*Thomas Pitts, M.A., Assistant Mathematical Master at Haileybury College.*

"I can strongly recommend them all."—*W. Henry, M.A., Sub-Warden, Trinity College, Glenalmond.*

"I consider Mr. Smith has supplied a great want, and cannot but think that his works must command extensive use in good schools."—*J. Henry, B.A., Head-Master, H.M. Dockyard School, Sheerness, and Instructor of Engineers, R.N.*

"We have used your Algebra and Trigonometry extensively at this School from the time they were first published, and I thoroughly agree with every mathematical teacher I have met, that, as school textbooks, they have no equals. We are introducing your Euclid gradually into the School."—*Rev. B. Edwardes, sen., Mathematical Master at the College, Hurstpierpoint, Sussex.*

"I consider them to be the best books of their kind on the subject which I have yet seen."—*Joshua Jones, D.C.L., Head-Master, King William's College, Isle of Man.*

"I have very great pleasure in expressing an opinion as to the value of these books. I have used them under very different circumstances, and have always been satisfied with the results obtained."—*C. H. W. Biggs, Editor of the 'Educational Times,' and the 'Monthly Journal of Education.'*

RIVINGTONS' MATHEMATICAL SERIES

ELEMENTARY ALGEBRA. *By J. HAMBLIN SMITH, M.A., of Gonville and Caius College, and late Lecturer at St. Peter's College, Cambridge.*

Small 8vo. 3s. Without Answers, 2s. 6d. A KEY. Crown 8vo. 9s.

EXERCISES ON ALGEBRA. *By J. HAMBLIN SMITH, M.A.*
Small 8vo. 2s. 6d. (Copies may be had without the Answers.)

ALGEBRA. Part II. *By E. J. GROSS, M.A., Fellow of Gonville and Caius College, Cambridge, and Secretary to the Oxford and Cambridge Schools Examination Board.*
Crown 8vo. 8s. 6d.

"We have to congratulate Mr. Gross on his excellent treatment of the more difficult chapters in Elementary Algebra. His work satisfies not only in every respect the requirements of a first-rate text-book on the subject, but is not open to the standing reproach of most English mathematical treatises for students, a minimum of teaching and a maximum of problems. The hard work and considerable thought which Mr. Gross has devoted to the book will be seen on every page by the experienced teacher; there is not a word too much, nor is the student left without genuine assistance where it is needful. The lan-

guage is precise, clear, and to the point. The problems are not too numerous, and selected with much tact and judgment. The range of the book has been very rightly somewhat extended beyond that assigned to simpler treatises, and it includes the elementary principles of Determinants. This chapter especially will be read with satisfaction by earnest students, and the mode of exposition will certainly have the approval of teachers. Altogether we think that this *Algebra* will soon become a general text-book, and will remain so for a long time to come." — *Westminster Review*.

KINEMATICS AND KINETICS. *By E. J. GROSS, M.A.*
Crown 8vo. 5s. 6d.

GEOMETRICAL CONIC SECTIONS.

By G. RICHARDSON, M.A., Assistant-Master at Winchester College, and late Fellow of St. John's College, Cambridge.
Crown 8vo. 4s. 6d.

A TREATISE ON ARITHMETIC. *By J. HAMBLIN SMITH, M.A.*
Small 8vo. 3s. 6d. (Copies may be had without the Answers.)
A KEY. Crown 8vo. 9s.

EXAMINATION FOR TEACHERS' CERTIFICATES: SUGGESTIONS FROM DR. MCLELLAN.—"I therefore recommend all intending candidates to read carefully Hamblin Smith's Arithmetic. Some of this Author's works are already well and favourably known in Ontario; the Arithmetic is one of the most valuable of the series. It explains and illustrates the Unitary Method, showing how the elementary principles of pure science, without being disguised in multitudinous perplexing

'Rules,' can be applied to the solution of all classes of questions.

"If then candidates master (as they can easily do) the method of this book, and apply it to the excellent examples which the Author has supplied, and to those questions set from time to time by the Central Committee, there will be fewer failures at the next examination."—*Extract from Letter of Dr. J. A. McLellan, Senior High School Inspector for Canada, to the "Toronto Mail," November 22, 1876.*

*RIVINGTONS' MATHEMATICAL SERIES—continued.***ELEMENTS OF GEOMETRY.***By J. HAMBLIN SMITH, M.A.*

Small 8vo. 3s. 6d.

Containing Books 1 to 6, and portions of Books 11 and 12, of EUCLID, with Exercises and Notes, arranged with the Abbreviations admitted in the Cambridge University and Local Examinations.

Books 1 and 2, limp cloth, 1s. 6d., may be had separately.

"Euclid's Axioms will be required, and no proof of any proposition will be admitted which assumes the proof of anything not proved in preceding propositions in Euclid."—*Extract from the Regulations for the Cambridge Local and Schools Examinations for 1877.*

The effect of the above regulation is that the method of proof given in Mr. Hamblin Smith's Geometry satisfies the requirements of these Examinations.

(See Specimen Page opposite.)

TRIGONOMETRY. *By J. HAMBLIN SMITH, M.A.*

Small 8vo. 4s. 6d. A KEY. Crown 8vo. 7s. 6d.

ELEMENTARY STATICS. *By the same.* Small 8vo. 3s.**ELEMENTARY HYDROSTATICS.** *By the same.* Small 8vo. 3s.**A KEY TO STATICS AND HYDROSTATICS.**

[In preparation.]

BOOK OF ENUNCIATIONS FOR HAMBLIN SMITH'S GEOMETRY, ALGEBRA, TRIGONOMETRY, STATICS, AND HYDROSTATICS. Small 8vo. 1s.***The Principles of Dynamics.*** An Elementary

Text-book for Science Students. *By R. WORMELL, D.Sc., M.A., Head-Master of the City of London Middle-Class School.*

Crown 8vo. 6s.

Arithmetic, Theoretical and Practical.

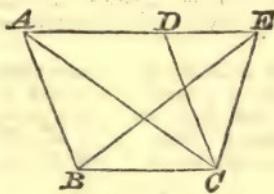
By W. H. GIRDLESTONE, M.A., of Christ's College, Cambridge, Head-Master of Sunningdale Preparatory School, and formerly Principal of the Theological College, Gloucester.

Crown 8vo. 6s. 6d. Also a School Edition. Small 8vo. 3s. 6d.

LONDON, OXFORD, AND CAMBRIDGE.

PROPOSITION XLI. THEOREM.

If a parallelogram and a triangle be upon the same base, and between the same parallels, the parallelogram is double of the triangle.



Let the $\square ABCD$ and the $\triangle EBC$ be on the same base BC and between the same \parallel s AE, BC .

Then must $\square ABCD$ be double of $\triangle EBC$.

Join AC .

Then $\triangle ABC = \triangle EBC$, \therefore they are on the same base and between the same \parallel s; I. 37.

and $\square ABCD$ is double of $\triangle ABC$, $\therefore AC$ is a diagonal of $ABCD$; I. 34.

$\therefore \square ABCD$ is double of $\triangle EBC$.

Q. E. D.

Ex. 1. If from a point, without a parallelogram, there be drawn two straight lines to the extremities of the two opposite sides, between which, when produced, the point does not lie, the difference of the triangles thus formed is equal to half the parallelogram.

Ex. 2. The two triangles, formed by drawing straight lines from any point within a parallelogram to the extremities of its opposite sides, are together half of the parallelogram.

SCIENCE

A Year's Botany. Adapted to Home and School Use.

By FRANCES ANNA KITCHENER.

Illustrated by the Author. Crown 8vo. 5s.

(See Specimen Page opposite.)

Contents.

General Description of Flowers—Flowers with Simple Pistils—Flowers with Compound Pistils—Flowers with Apocarpous Fruits—Flowers with Syncarpous Fruits—Stamens and Morphology of Branches—Fertilisation—Seeds—Early Growth and Food of Plants—Wood, Stems, and Roots—Leaves—Classification—Umbellates, Composites, Spurges, and Pines—Some Monocotyledonous Families—Orchids—Appendix of Technical Terms—Index.

"One and only one English book do I know that might almost make a stupid man teach one science well; and that is Mrs. Kitchener's 'A Year's Botany' (Rivingtons). That happily does not teach

facts only; but is the expression of the method of a first-rate teacher in such a form as to enable any one to follow it."—*J. M. Wilson, M.A., in "Nature" of April 13, 1876.*

An Easy Introduction to Chemistry.

For the use of Schools. Edited by the Rev. ARTHUR RIGG, M.A., late Principal of The College, Chester, and WALTER T. GOOLDEN, B.A., late Science Scholar of Merton College, Oxford; and Lecturer in Natural Science at Tonbridge School.

New Edition, revised. With Illustrations. Crown 8vo. 2s. 6d.

Notes on Building Construction.

Arranged to meet the requirements of the syllabus of the Science and Art Department of the Committee of Council on Education, South Kensington Museum. Medium 8vo.

PART I.—FIRST STAGE, OR ELEMENTARY COURSE.

With 325 woodcuts, 10s. 6d.

PART II.—COMMENCEMENT OF SECOND STAGE, OR ADVANCED COURSE. With 277 woodcuts, 10s. 6d.

PART III.—ADVANCED COURSE.

[Nearly Ready.]

REPORT ON THE EXAMINATION IN BUILDING CONSTRUCTION, HELD BY THE SCIENCE AND ART DEPARTMENT, SOUTH KENSINGTON, IN MAY, 1875.—"The want of a text-book in this subject, arranged in accordance with the published syllabus, and therefore limiting the students and teachers to the prescribed course, has lately been well met by a work published by Messrs. Rivingtons, entitled '*Notes on Building Construction*', arranged to meet the requirements of the Syllabus of the Science and Art Department of the Committee of Council on Education, South Kensington."

June 18, 1875.

"Something of the sort was very much needed. The whole series when published will be a great boon to young students."

Builder.

"The text is prepared in an extremely

simple and consecutive manner, advancing from rudimental and general statements to those which are comparatively advanced; it is a thoroughly coherent, self-sustained account."—*Athenæum.*

LONDON, OXFORD, AND CAMBRIDGE.

A YEAR'S BOTANY.

of all of them open by two slits turned towards the centre of the flower. Their stalks have expanded and joined together, so as to form a thin sheath round the central column (fig. 12). The dust-

spikes are so variable in length in this flower, that it may not be possible to see that one short one comes between two long ones, though this ought to be the case.

The *seed-organ* is in the form of a longish rounded pod, with a curved neck, stretching out beyond the dust-spikes. The top of it is sticky, and if you look at a bush of gorse, you will see it projecting beyond the keel in most of the fully-blown flowers, because the neck has become more curved than in fig. 12. Cut open the pod ; it contains only one cavity (not, as that of the wall-flower, two separated by a thin partition), and the grains are suspended by short cords from the top (fig. 13). These grains may be plainly seen in the seed-organ of even a young flower. It is evident that they are the most important part of the plant, as upon them depends its diffusion and multiplication. We have already seen how carefully their well-being is considered in the matter of their perfection, how even insects are pressed into their service for this purpose ! Now let us glance again at our flower, and see how wonderfully contrivance is heaped upon contrivance for their protection !

First (see fig. 10, p. 14), we have the outer covering, so covered with hairs, that it is as good for keeping out rain as a waterproof cloak ; in the buttercup, when you pressed the bud, it separated into five leaves ; here there are five leaves, just the same, but they are so tightly joined that you may press till the whole bud is bent without making them separate at all, and when the bud

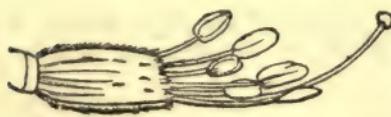


Fig. 12.

Dust-spikes of gorse (*enlarged*).

Fig. 13.

Split seed-pod of gorse.

LATIN *A First Latin Writer.*

Comprising Accidence, the Easier Rules of Syntax illustrated by copious Examples, and progressive Exercises in Elementary Latin Prose, with Vocabularies.

By G. L. BENNETT, M.A., Head-Master of the High School, Plymouth; formerly Assistant-Master at Rugby School, and Scholar of St. John's College, Cambridge.

Crown 8vo.

[In the Press.]

A KEY for the use of Tutors only. Crown 8vo.

Easy Latin Stories for Beginners.

With Vocabulary and Notes. Forming a First Latin Reading Book for Junior Forms in Schools.

By G. L. BENNETT, M.A., Head-Master of the High School, Plymouth; formerly Assistant-Master at Rugby School, and Scholar of St. John's College, Cambridge.

Crown 8vo. 2s. 6d.

A KEY for the use of Tutors only. [In Preparation.]

(See Specimen Page at the end of this Catalogue.)

The aim of this book is to supply easy stories illustrating the elementary principles of the Simple and Compound sentence. Short selections from the Public School Primer (for permission to use which I am indebted to the Rev. Canon Kennedy) are printed at the head of the Notes to each Part: explanation of these is left to the master. The Geographical and Historical Notes are very brief, as they are intended for boys who are not likely to be acquainted with Ancient History. I am greatly indebted to my friend Mr. Arthur Sidgwick for most valuable and constant help, and for his kindness in revising the whole work. I have also to thank the Rev. F. D. Morice for corrections in the text, and Mr. J. S. Phillpotts, Head-Master of Bedford School, for some most useful suggestions. Most of these stories are adapted from an old translation of Herodotus by Schweighaeuser.—*Preface.*

"These stories are various and amusing, and the grammatical, geographical, and historical notes on them are, as far as we have tested them, careful and judicious."

Saturday Review.

"The choice of extracts has been skilfully made, and each is presented with an attractive heading. What is even more to the purpose, the passages are arranged in sections devoted respectively to the illustration of simple sentences, compound sentences, adverbial clauses, and substantive clauses; and all needful aids to construing are supplied in concise notes and a well-digested vocabulary. A more attractive book for very young Latinists we do not remember to have seen."—*Scotsman.*

"The stories are necessarily brief, but they are such as young students will take great interest in. A vocabulary and notes are furnished, and altogether Mr. Bennett's work will, we should think, prove a most useful one."—*Civil Service Gazette.*

"We can most cordially recommend Mr. Bennett's little book to all who are engaged in imparting a knowledge of the elements of Latin."

Liverpool Weekly Albion.

"Chosen with great judgment; and the happy headings of the various stories, which are printed in neat and clear type, are such as almost of themselves to induce boys to an effort to unravel their meanings."

Glasgow Herald.

Elementary Rules of Latin Pronunciation.

By ARTHUR HOLMES, M.A., late Senior Fellow and Dean of Clare College, Cambridge.

Crown 8vo. On a card, 9d.

Outlines of Latin Sentence Construction.

By E. D. MANSFIELD, M.A., Assistant-Master at Clifton College.

Demy 8vo. On a card, 1s.

Easy Exercises in Latin Prose.

By CHARLES BIGG, D.D., Principal of Brighton College.

Small 8vo. 1s. 4d.

Latin Prose Exercises.

For Beginners, and Junior Forms of Schools.

By R. PROWDE SMITH, B.A., Assist.-Master at Cheltenham College.

New Edition. Crown 8vo. 2s. 6d.

An Elementary Latin Grammar.

By J. HAMBLIN SMITH, M.A., of Gonville and Caius College, and late Lecturer at St. Peter's College, Cambridge.

Crown 8vo. 3s. 6d.

(See Specimen Page at the end of this Catalogue.)

Exercises on the Elementary Principles of Latin Prose Composition.

With Examination Papers on the Elementary Facts of Latin Accidence and Syntax.

By J. HAMBLIN SMITH, M.A., of Gonville and Caius College, and late Lecturer in Classics at St. Peter's College, Cambridge.

Crown 8vo. 3s. 6d.

A KEY for the use of Tutors only. Crown 8vo. 5s.

Henry's First Latin Book.

By THOMAS KERCHEVER ARNOLD, M.A.

Twenty-fourth Edition. 12mo. 3s.

A KEY for the use of Tutors only. 1s.

Recommended in the *Guide to the Choice of Classical Books* by J. B. Mayor, M.A., Professor of Classical Literature at King's College, late Fellow and Tutor of St. John's College, Cambridge.

Arnold's Henry's First Latin Book.

A New and Revised Edition. 12mo.

By C. G. GEPP, M.A., late Junior Student of Christ Church, Oxford, and formerly Assistant-Master at Tonbridge School; Author of "Progressive Exercises in Latin Elegiac Verse." [In the Press.]

A KEY for the use of Tutors only. [In the Press.]

A Practical Introduction to Latin Prose Composition.

By THOMAS KERCHEVER ARNOLD, M.A.

Seventeenth Edition. 8vo. 6s. 6d. TUTOR'S KEY. 1s. 6d.

Arnold's Practical Introduction to Latin Prose Composition.

A New and Revised Edition. 8vo.

By GEORGE G. BRADLEY, M.A., Master of University College, Oxford, and late Head-Master of Marlborough College. [In the Press.]

A KEY for the use of Tutors only. [In the Press.]

A First Verse Book.

Being an Easy Introduction to the Mechanism of the Latin Hexameter and Pentameter.

By THOMAS KERCHEVER ARNOLD, M.A.

Eleventh Edition. 12mo. 2s. TUTOR'S KEY, 1s.

Progressive Exercises in Latin Elegiac Verse.

By C. G. GEPP, M.A., late Junior Student of Christ Church, Oxford, and formerly Assistant-Master at Tonbridge School.

Third Edition, Revised. Crown 8vo. 3s. 6d. TUTOR'S KEY, 5s.

Materials and Models for Latin Prose Composition.

Selected and arranged by J. Y. SARGENT, M.A., Fellow and Tutor of Hertford College, Oxford; and T. F. DALLIN, M.A., Tutor, late Fellow, of Queen's College, Oxford.

New Edition, re-arranged, with fresh Pieces and additional References.
Crown 8vo. 6s. 6d.

Latin Version of (60) Selected Pieces from Materials and Models.

By J. Y. SARGENT, M.A.

Crown 8vo. 5s.

May be had by Tutors only, on direct application to the Publishers.

The Aeneid of Vergil.

Edited, with Notes at the end, by FRANCIS STORR, B.A., Chief Master of Modern Subjects at Merchant Taylors' School.

Crown 8vo.

BOOKS I. and II. 2s. 6d.

BOOKS XI. and XII. 2s. 6d.

Classical Examination Papers.

Edited, with Notes and References, by P. J. F. GANTILLON, M.A., Classical Master at Cheltenham College.

Crown 8vo. 7s. 6d.

Or interleaved with writing-paper, half-bound, 10s. 6d.

Eclogæ Ovidianæ.

From the Elegiac Poems. With English Notes.

By THOMAS KERCHEVER ARNOLD, M.A.

Fourteenth Edition, Revised. 12mo. 2s. 6d.

"The best known introduction to the study of Ovid."—*School Board Chronicle.*

"A student of Ovid's charming poetry could scarcely find a better introduction to his work than in these carefully edited pages, with their grammatical notes, and their explanations of all obscure allusions and difficult constructions of the syntax."

Public Opinion.

"No better edition of the Eclogues than this for school purposes could be wished. The notes are numerous, and are admirably adapted to give the pupil an intelligent understanding of the numerous obscure topographical and other references in the text."—*Scotsman.*

Stories from Ovid in Elegiac Verse.

With Notes for School Use and Marginal References to the PUBLIC SCHOOL LATIN PRIMER.

By R. W. TAYLOR, M.A., Head-Master of Kelly College, Tavistock, and late Fellow of St. John's College, Cambridge.

Crown 8vo. 3s. 6d.

(See Specimen Pages at the end of this Catalogue).

"We have seldom met with a book which we can more thoroughly recommend to schoolmasters."—*Academy*.

"A collection of legends calculated to prove attractive in respect of their subject-matter, while the beautiful Latinity in which they are clothed must exert a wholesome influence in the formation of literary taste . . . Ample notes supply illustrative information and elucidate grammatical difficulties."—*Scotsman*.

"The passages selected are short, and the story is told by a few introductory paragraphs. The notes contain a fund of

information fully illustrative and explanatory of the text, and solve all real grammatical difficulties, and obscure allusions to manners, customs, laws, and mythology. The myths are very often very correctly explained. . . . Another special merit of the work is the fund of illustrations it supplies from Milton, Tennyson, Chaucer, and Spenser, who are largely quoted. This will be a twofold advantage to the student, as enlarging his knowledge and deepening his interest in English literature, as well as in classical knowledge."

School Board Chronicle.

Selections from Livy, Books VIII. and IX.

With Notes and Map.

By E. CALVERT, LL.D., St. John's College, Cambridge; and R. SAWARD, M.A., Fellow of St. John's College, Cambridge; Assistant-Master at Shrewsbury School.

Small 8vo. 2s.

Cornelius Nepos.

With Critical Questions and Answers, and an Imitative Exercise on each Chapter.

By THOMAS KERCHEVER ARNOLD, M.A.

Fifth Edition. 12mo. 4s.

Terenti Comoediae.

Edited by T. L. PAPILLON, M.A., Fellow of New College, and late Fellow of Merton, Oxford.

ANDRIA ET EUNUCHUS. With Introduction on Prosody. 4s. 6d.

Or separately,

ANDRIA. With Introduction on Prosody. 3s. 6d.

EUNUCHUS. 3s.

Crown 8vo.

Forming Parts of the "Catena Classicorum."

LONDON, OXFORD, AND CAMBRIDGE.

Juvenalis Satirae.

*Edited by G. A. SIMCOX, M.A., Fellow of Queen's College, Oxford.
THIRTEEN SATIRES.*

Second Edition. Crown 8vo. 5s.

Forming a Part of the "Catena Classicorum."

Persii Satirae.

*Edited by A. PRETOR, M.A., of Trinity College, Cambridge, Classical
Lecturer of Trinity Hall, Composition Lecturer of the Perse Grammar
School, Cambridge.*

Crown 8vo. 3s. 6d.

Forming a Part of the "Catena Classicorum."

Horati Opera.

*By J. M. MARSHALL, M.A., Under-Master at Dulwich College.
VOL. I.—THE ODES, CARMEN SECULARE, AND EPODES.*

Crown 8vo. 7s. 6d.

Forming a Part of the "Catena Classicorum."

Taciti Historiae. BOOKS I. and II.

*Edited by W. H. SIMCOX, M.A., Fellow of Queen's College, Oxford.
Crown 8vo. 6s.*

Forming a Part of the "Catena Classicorum."

Taciti Historiae. BOOKS III. IV. and V.

*Edited by W. H. SIMCOX, M.A., Fellow of Queen's College, Oxford.
Crown 8vo. 6s.*

Forming a Part of the "Catena Classicorum."

GREEK

A Primer of Greek Accidence for the Use of Schools.

By EVELYN ABBOTT, M.A., Fellow and Tutor of Balliol College, Oxford; and E. D. MANSFIELD, M.A., Assistant-Master at Clifton College. With a Preface by JOHN PERCIVAL, M.A., LL.D., Head-Master of Clifton College.

Crown 8vo. 2s. 6d.

(See Specimen Page opposite.)

"A glance at the book will show that the Editors, remembering how important it is that the early training should run on the same lines as the higher studies that are to follow, have kept steadily in view its preparatory character. They have at the same time bestowed much pains on making it as clear and intelligible as possible, whilst they have given special prominence to the laws that regulate the changes of sound. The learner's attention is also specially drawn to the Stem-theory, particularly in dealing with the various parts of the Verb and their relation to each other, and in the classification of the Irregular Verbs.

"It only remains for me to add that the book, being already in use here, comes before the public not altogether untested by experience, and that it has been subjected to the criticism of masters in other schools.

"At a time of educational change like the present, it is of peculiar importance that the grammatical foundations should be laid firmly and surely, and in such a manner that there shall be no lingering feeling in the mind of the learner that perhaps they are not quite sound. This 'Primer' will, as I believe, contribute in some degree towards making this process an easier one for those who have to teach the elements of Greek; and if so, all Schoolmasters will agree that the labour spent upon it by the Editors has been well bestowed."—*Extract from the Preface.*

A Short Greek Syntax.

By the same Editors.

[In preparation.]

Elements of Greek Accidence.

By EVELYN ABBOTT, M.A., Fellow and Tutor of Balliol College, Oxford, and late Assistant-Master at Clifton College.

Crown 8vo. 4s. 6d.

"This is an excellent book. The compilers of elementary Greek Grammars have not before, so far as we are aware, made full use of the results obtained by the labours of philologists during the last twenty-five years. Mr. Abbott's great merit is that he has; and a comparison between his book and the *Rudimenta* of

the late Dr. Donaldson—a most excellent volume for the time at which it was published—will show how considerable the advance has been; while a comparison with the works in ordinary use, which have never attained anything like the standard reached by Dr. Donaldson, will really surprise the teacher."—*Athenæum.*

DECLENSION OF SUBSTANTIVES.

36.

SECOND DECLENSION.

O STEMS.

SIMPLE.				CONTRACTED.		
STEM. ENGL.	λογο, speech.	νησο, island.	ζυγο, yoke.	νοο, mind.	δστεο, bone.	
Sing. <i>Nom.</i>	ό λόγος	ἡ νῆσος	τὸ ζυγόν	ο νόος	νοῦς	τὸ δστέον δστοῦν
<i>Voc.</i>	λόγε	νῆσε	ζυγόν	νόε	νοῦ	δστέον δστοῦν
<i>Acc.</i>	λόγον	νῆσον	ζυγόν	νόον	νοῦν	δστέον δστοῦν
<i>Gen.</i>	λόγου	νήσου	ζυγοῦ	νόου	νοῦν	δστέον δστοῦν
<i>Dat.</i>	λόγῳ	νήσῳ	ζυγῷ	νόῳ	νῷ	δστέῳ δστῷ
Dual <i>N. V. A.</i>	λόγω	νήσω	ζυγώ	νόώ	νώ	δστέω δστώ
<i>G. D.</i>	λόγοιν	νήσοιν	ζυγοῖν	νόοιν	νοῖν	δστέοιν δστοῖν
Plur.						
<i>N. V.</i>	λόγοι	νήσοι	ζυγά	νόοι	νοῖ	δστέα δστᾶ
<i>Acc.</i>	λόγους	νήσους	ζυγά	νόους	νοῦς	δστέα δστᾶ
<i>Gen.</i>	λόγων	νήσων	ζυγῶν	νόων	νῶν	δστέων δστῶν
<i>Dat.</i>	λόγοις	νήσοις	ζυγοῖς	νόοις	νοῖς	δστέοις δστοῖς

EXAMPLES.

SIMPLE.—ἄνθρωπος, ὁ, *man*; οἶκος, ὁ, *house*; ξύλον, τό, *wood*.
CONTR.—πλοῦς, ὁ, *voyage*; κανοῦν, τό, *basket*.

Obs. 1. In the neuters, nom., acc., and voc. are always the same; and in the plural these cases always end in *a*. The contraction of δστέα into δστᾶ is irregular, ep. 11.

Obs. 2. The following words are feminine:—όδος, *way*; νῆσος, *island*; νόος, *disease*; δρόσος, *dew*; σποδός, *ashes*; ψῆφος, *pebble*; ἄμπελος, *vine*; γνάθος, *jaw*; ἥπειρος, *continent*; and some others.

A First Greek Writer.

By ARTHUR SIDGWICK, M.A., Assistant-Master at Rugby School,
and formerly Fellow of Trinity College, Cambridge.

[In preparation.]

An Introduction to Greek Prose Composition, with Exercises.

By ARTHUR SIDGWICK, M.A., Assistant-Master at Rugby School,
and formerly Fellow of Trinity College, Cambridge.

Crown 8vo. 5s.

A KEY for the use of Tutors only. 5s.

(See Specimen Page opposite.)

"A most masterly and complete summary of the chief rules for writing Greek, and of the difficulties which the student will encounter in his task, is the feature of the work. In arrangement, in exhaustiveness, and in lucidity, it is a model of what such a treatise should be. There is no royal road to the art of writing Greek prose, or indeed to any other art, yet we have seen learners acquire no inconsiderable skill with a celerity that seemed almost magical."

Spectator.

"Very few, if any, University candidates for classical honours could fail to derive benefit from a careful study of Mr. Sidgwick's notes and lists, which occupy about half the book; so that we anticipate a great success for this valuable and novel publication."—*Athenaeum.*

"Students of all grades, from the fifth form to the aspirant after first-class honours, will find the work most useful. . . . The arrangement is excellent, the 'Notes on Construction and Idiom' are full and clear, and the whole volume is redolent of sound and elegant scholarship. Its publication is a new departure in the teaching of Greek composition."—*Examiner.*

"The hints on Greek idiom are not only invaluable in themselves, but the order and

clearness with which they are stated make them still more invaluable. It is one of the most useful books we have seen for a considerable time on the difficult subject of Greek prose composition."—*Standard.*

"One of the best and most useful books of its kind that we remember to have seen. The 'Notes on Construction and Idiom,' which occupy the first 100 pages, are admirably clear and suggestive, and useful not only for beginners, but for advanced scholars and teachers; while the Exercises (175 in number) are well selected and graduated to suit different stages of attainment, with just sufficient assistance at the foot of each towards some of the more difficult idioms, and a good English-Greek vocabulary at the end of the book."

Guardian.

"The rules are clear, and abundantly illustrated. The exercises are not short detached sentences, but complete tales or narratives. The book is, of its kind, the best we have ever seen."—*Nonconformist.*

"Schoolmasters will no longer have the excuse of the want of a good book to put into the hands of their pupils. . . . The notes on idiom are particularly useful."

John Bull.

Stories in Attic Greek.

Forming a Greek Reading Book for the use of Junior Forms in Schools. With Notes and Vocabulary.

By FRANCIS DAVID MORICE, M.A., Assistant-Master at Rugby School; and Fellow of Queen's College, Oxford.

[In the Press.]

LONDON, OXFORD, AND CAMBRIDGE.

MISCELLANEOUS.

101

trace of anything artificial, except perhaps in the orators : and even there the art is shown as much in the *extreme naturalness* of the order as in anything else.

The considerations therefore that determine the order of words are chiefly the following : clearness : emphasis : neatness and euphony.

Clearness is the chief thing. Let the words come out in their natural order, but so that there be no ambiguity. In a Latin sentence you have to think about balance and point and marshalling of verbs and so forth : in Greek it is best to be not hampered by rules for order, but to strive simply to say what you mean, and let it come out in the most natural way ; and above all, to be clear.

An extremely good test for Greek prose composition is to leave it for a bit after writing, and then read it all over like a new piece. If you are stopped for an instant by not seeing the meaning, or are for an instant misled, then be sure there is a blemish in the order or clearness of the writing.

A common mistake for beginners to make in Greek is to be *artificial* in the arrangement of sentences : to start with some theory, as for example that notion (derived from Latin) that all verbs must be at the ends of the clauses. And so if they get a sentence to translate like this :—

‘He said he would kill all who did not do what he ordered,’

They will produce the following obscure passage :

οὗτος, ὅτι πάντας, οἱ μὴ ὅπερ κελεύοι δρῶεν, ἀποκτενοῖ, ἔφη, which is perfectly correct in Grammar, but the order is dreadful, with that heavy *sediment* of verbs at the end.

Selections from Lucian.

With English Notes.

By EVELYN ABBOTT, M.A., Fellow and Tutor of Balliol College, Oxford, and late Assistant-Master at Clifton College.

Small 8vo. 3s. 6d.

Alexander the Great in the Punjab.

Adapted from Arrian, Book V. An easy Greek Reading Book.

Edited, with Notes and a Map, by the Rev. CHARLES E. MOBERLY, M.A., Assistant-Master at Rugby School, and formerly Scholar of Balliol College, Oxford.

Small 8vo. 2s.

Stories from Herodotus.

The Tales of Rhampsinitus and Polycrates, and the Battle of Marathon and the Alcmæonidae. *In Attic Greek.*

Edited by J. SURTEES PHILLPOTTS, M.A., Head-Master of Bedford Grammar School; formerly Fellow of New College, Oxford.

Crown 8vo. 1s. 6d.

Iophon: an Introduction to the Art of Writing Greek Iambic Verses.

By the WRITER of "Nubes" and "Lucretilis."

Crown 8vo. 2s.

The First Greek Book.

On the plan of Henry's First Latin Book.

By THOMAS KERCHEVER ARNOLD, M.A.

Sixth Edition. 12mo. 5s. TUTOR'S KEY, 1s. 6d.

A Practical Introduction to Greek Accidence.

By THOMAS KERCHEVER ARNOLD, M.A.

Ninth Edition. 8vo. 5s. 6d.

A Practical Introduction to Greek Prose Composition.

By THOMAS KERCHEVER ARNOLD, M.A.

Twelfth Edition. 8vo. 5s. 6d. TUTOR'S KEY, 1s. 6d.

LONDON, OXFORD, AND CAMBRIDGE.

SCENES FROM GREEK PLAYS

RUGBY EDITION

Abridged and adapted for the use of Schools, by

ARTHUR SIDGWICK, M.A.,

ASSISTANT-MASTER AT RUGBY SCHOOL, AND FORMERLY FELLOW OF
TRINITY COLLEGE, CAMBRIDGE.

Small 8vo. 1s. 6d. each.

ARISTOPHANES.

THE CLOUDS. THE FROGS. THE KNIGHTS. PLUTUS.

EURIPIDES.

IPHIGENIA IN TAURIS. THE CYCLOPS. ION.

ELECTRA. ALCESTIS. BACCHÆ. HECUBA.

Recommended in the *Guide to the Choice of Classical Books*, by J. B. Mayor, M.A., Professor of Classical Literature at King's College, late Fellow and Tutor of St. John's College, Cambridge.

Homer's *Iliad*.

*Edited, with Notes at the end for the Use of Junior Students, by
ARTHUR SIDGWICK, M.A., Assistant-Master at Rugby School, and
formerly Fellow of Trinity College, Cambridge.*

Small 8vo.

Books I. and II. ... 2s. 6d.

Books III. and IV. [In preparation.]

Homer for Beginners.

ILIAD, Books I.—III. With English Notes.

By THOMAS KERCHEVER ARNOLD, M.A.

Fifth Edition. 12mo. 3s. 6d.

Homer without a Lexicon, for Beginners.

ILIAD, Book VI.

*Edited, with Notes giving the meanings of all the less common words,
by J. SURTEES PHILLPOTTS, M.A., Head Master of Bedford Grammar
School, formerly Fellow of New College, Oxford.*

Small 8vo, 2s.

LONDON, OXFORD, AND CAMBRIDGE.

The Iliad of Homer.

From the Text of Dindorf. With Preface and Notes.

By S. H. REYNOLDS, M.A., Fellow and Tutor of Brasenose College, Oxford.

Books I.—XII. Crown 8vo. 6s.

Forming a Part of the "Catena Classicorum."

The Iliad of Homer.

With English Notes and Grammatical References.

By THOMAS KERCHEVER ARNOLD, M.A.

Fifth Edition. 12mo. 12s.

A Complete Greek and English Lexicon for the Poems of Homer and the Homeridae.

By G. CH. CRUSIUS. Translated from the German. Edited by T. K. ARNOLD, M.A.

New Edition. 12mo. 9s.

The Anabasis of Xenophon.

Edited, with Preface, Introduction, Historical Sketch, Itinerary, Syntax Rules, Notes, Indices, and Map, by R. W. TAYLOR, M.A., Head-Master of Kelly College, Tavistock, and late Fellow of St. John's College, Cambridge.

Crown 8vo.

Books I. and II. 3s. 6d.

Books III. and IV. 3s. 6d.

(See Specimen Pages at the end of this Catalogue.)

A Short Greek Syntax.

Extracted from "XENOPHON'S ANABASIS, WITH NOTES."

By R. W. TAYLOR, M.A., Head-Master of Kelly College, Tavistock; late Fellow of St. John's College, Cambridge.

Crown 8vo. 9d.

Xenophon's Memorabilia.

Book I., with a few omissions. Edited, with an Introduction and Notes, by the Rev. C. E. MOBERLY, Assistant-Master at Rugby School, and formerly Scholar of Balliol College, Oxford.

Small 8vo. 2s.

LONDON, OXFORD, AND CAMBRIDGE.

Materials and Models for Greek Prose Composition.

Selected and arranged by J. Y. SARGENT, M.A., Fellow and Tutor of Hertford College, Oxford; and T. F. DALLIN, M.A., Tutor, late Fellow, of Queen's College, Oxford.

Second Edition, containing Fresh Pieces and additional References.
Crown 8vo. 5s.

Greek Version of Selected Pieces from Materials and Models.

By J. Y. SARGENT, M.A.

Crown 8vo. 7s. 6d.

May be had by Tutors only, on direct application to the Publishers.

Zeugma; or, Greek Steps from Primer to Author.

By the Rev. LANCELOT SANDERSON, M.A., Principal of Elstree School, late Scholar of Clare College, Cambridge; and the Rev. F. B. FIRMAN, M.A., Assistant-Master at Elstree School, late Scholar of Jesus College, Cambridge.

Small 8vo. 1s. 6d.

Demosthenes.

Edited, with English Notes and Grammatical References, by THOMAS KERCHEVER ARNOLD, M.A.

12mo.

OLYNTHIAC ORATIONS. Third Edition. 3s.

PHILIPPIC ORATIONS. Third Edition. 4s.

ORATION ON THE CROWN. Second Edition. 4s. 6d.

Demosthenis Orationes Privatae.

Edited by ARTHUR HOLMES, M.A., late Senior Fellow and Dean of Clare College, Cambridge, and Preacher at the Chapel Royal, Whitehall.

Crown 8vo.

DE CORONA. 5s.

Forming a Part of the "Catena Classicorum."

Demosthenis Orationes Publicae.

Edited by G. H. HESLOP, M.A., late Fellow and Assistant-Tutor of Queen's College, Oxford; Head-Master of St. Bees.

Crown 8vo.

OLYNTHIACS, 2s. 6d.

PHILIPPICS, 3s.

DE FALSA LEGATIONE, 6s.

Forming Parts of the "Catena Classicorum."

LONDON, OXFORD, AND CAMBRIDGE.

Classical Examination Papers.

*Edited, with Notes and References, by P. J. F. GANTILLON, M.A.,
sometime Scholar of St. John's College, Cambridge; Classical Master
at Cheltenham College.*

Crown 8vo. 7s. 6d.

Or interleaved with writing-paper, half-bound, 10s. 6d.

Recommended in the *Guide to the Choice of Classical Books*, by J. B. Mayor, M.A., Professor of Classical Literature at King's College, late Fellow and Tutor of St. John's College, Cambridge.

Sophocles.

Edited by T. K. ARNOLD, M.A., ARCHDEACON PAUL, and HENRY BROWNE, M.A.

12mo.

AJAX. 3s. PHILOCTETES. 3s. OEDIPUS TYRANNUS. 4s.

Isocratis Orationes.

Edited by JOHN EDWIN SANDYS, M.A., Fellow and Tutor of St. John's College, Cambridge, and Public Orator of the University.

Crown 8vo.

AD DEMONICUM ET PANEGYRICUS. 4s. 6d.

Forming a Part of the "Catena Classicorum."

Sophoclis Tragoediae.

Edited by R. C. JEBB, M.A., Professor of Greek at the University of Glasgow, late Fellow and Assistant-Tutor of Trinity College, Cambridge.

Crown 8vo.

ELECTRA. 3s. 6d. AJAX. 3s. 6d.

Forming Parts of the "Catena Classicorum."

Aristophanis Comoediae.

Edited by W. C. GREEN, M.A., late Fellow of King's College, Cambridge; Assistant-Master at Rugby School.

Crown 8vo.

THE ACHARNIANS and THE KNIGHTS. 4s.

THE CLOUDS. 3s. 6d. THE WASPS. 3s. 6d.

THE ACHARNIANS and THE KNIGHTS, revised for Schools. 4s.

Forming Parts of the "Catena Classicorum."

LONDON, OXFORD, AND CAMBRIDGE.

Herodoti Historia.

Edited by H. G. WOODS, M.A., Fellow and Tutor of Trinity College, Oxford.

Crown 8vo.

BOOK I. 6s. BOOK II. 5s.

Forming Parts of the "Catena Classicorum."

A Copious Phraseological English-Greek Lexicon.

Founded on a work prepared by J. W. FRÄDERSDORFF, Ph.D., late Professor of Modern Languages, Queen's College, Belfast.

Revised, Enlarged, and Improved by the late THOMAS KERCHEVER ARNOLD, M.A., and HENRY BROWNE, M.A.

Fifth Edition. 8vo. 21s.

Thucydidis Historia. Books I. and II.

Edited by CHARLES BIGG, D.D., late Senior Student and Tutor of Christ Church, Oxford; Principal of Brighton College.

Crown 8vo. 6s.

Forming a Part of the "Catena Classicorum."

Thucydidis Historia. Books III. and IV.

Edited by G. A. SIMCOX, M.A., Fellow of Queen's College, Oxford.

Crown 8vo. 6s.

Forming a Part of the "Catena Classicorum."

An Introduction to Aristotle's Ethics.

Books I.—IV. (Book X., c. vi.—ix. in an Appendix). With a Continuous Analysis and Notes. Intended for the use of Beginners and Junior Students.

By the Rev. EDWARD MOORE, B.D., Principal of S. Edmund Hall, and late Fellow and Tutor of Queen's College, Oxford.

Second Edition, Revised and Enlarged. Crown 8vo. 10s. 6d.

Aristotelis Ethica Nicomachea.

Edidit, emendavit, crebrisque locis parallelis e libro ipso, aliisque ejusdem Auctoris scriptis, illustravit JACOBUS E. T. ROGERS, A.M. Small 8vo. 4s. 6d. Interleaved with writing-paper, half-bound. 6s.

Selections from Aristotle's Organon.

Edited by JOHN R. MAGRATH, M.A., Pro-Provost of Queen's College, Oxford.

Second Edition. Crown 8vo. 3s. 6d.

Madvig's Syntax of the Greek Language, especially of the Attic Dialect.

For the use of Schools.

Edited by THOMAS KERCHEVER ARNOLD, M.A.

Second Edition. Imperial 16mo. 8s. 6d.

Recommended by the Cambridge Board of Classical Studies for the Classical Tripos.

The Greek Testament.

With a Critically Revised Text; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers.

By HENRY ALFORD, D.D., late Dean of Canterbury.

New Edition. 4 vols. 8vo. 102s.

The Volumes are sold separately, as follows:—

Vol. I.—The FOUR GOSPELS. 28s.

Vol. II.—ACTS to 2 CORINTHIANS. 24s.

Vol. III.—GALATIANS to PHILEMON. 18s.

Vol. IV.—HEBREWS to REVELATION. 32s.

The Greek Testament.

With Notes, Introductions, and Index.

By CHR. WORDSWORTH, D.D., Bishop of Lincoln.

New Edition. 2 vols. Impl. 8vo. 6os.

The Parts may be had separately, as follows:—

The GOSPELS. 16s.

The ACTS. 8s.

St. Paul's EPISTLES. 23s.

GENERAL EPISTLES, REVELATION, and INDEX. 16s.

Notes on the Greek Testament.

By the Rev. ARTHUR CARR, M.A., Assistant-Master at Wellington College, late Fellow of Oriel College, Oxford.

THE GOSPEL ACCORDING TO S. LUKE.

Crown 8vo. 6s.

LONDON, OXFORD, AND CAMBRIDGE.

CATENA CLASSICORUM

Crown 8vo.

Sophoclis Tragoediae. By R. C. JEBB, M.A.

THE ELECTRA. 3s. 6d. THE AJAX. 3s. 6d.

Juvenalis Satirae. By G. A. SIMCOX, M.A. 5s.

Thucydidis Historia.—Books I. & II.

By CHARLES BIGG, D.D. 6s.

Thucydidis Historia.—Books III. & IV.

By G. A. SIMCOX, M.A. 6s.

Demosthenis Orationes Publicae. By G. H. HESLOP, M.A.

THE OLYNTHIACS. 2s. 6d. } THE PHILIPPICS. 3s. } or, in One Volume, 4s. 6d.

DE FALSA LEGATIONE. 6s.

Demosthenis Orationes Privatae.

By ARTHUR HOLMES, M.A.

DE CORONA. 5s.

Aristophanis Comoediae. By W. C. GREEN, M.A.

THE ACHARNIANS AND THE KNIGHTS. 4s.

THE WASPS. 3s. 6d. THE CLOUDS. 3s. 6d.

An Edition of THE ACHARNIANS AND THE KNIGHTS, revised and especially adapted for use in Schools. 4s.

Isocratis Orationes. By JOHN EDWIN SANDYS, M.A.

AD DEMONICUM ET PANEGYRICUS. 4s. 6d.

Persii Satirae. By A. PRETOR, M.A. 3s. 6d.

Homeri Ilias. By S. H. REYNOLDS, M.A.

BOOKS I. TO XII. 6s.

Terenti Comoediae. By T. L. PAPILLON, M.A.

ANDRIA AND EUNUCHUS. With Introduction on Prosody. 4s. 6d.

Or separately,

ANDRIA. With Introduction on Prosody. 3s. 6d.

EUNUCHUS. 3s.

Herodoti Historia. By H. G. WOODS, M.A.

BOOK I., 6s. BOOK II., 5s.

Horati Opera. By J. M. MARSHALL, M.A.

VOL. I.—THE ODES, CARMEN SECULARE, AND EPODES. 7s. 6d.

Taciti Historiae. By W. H. SIMCOX, M.A.

BOOKS I. AND II. 6s. BOOKS III., IV., and V. 6s.

LONDON, OXFORD, AND CAMBRIDGE.

DIVINITY

MANUALS OF RELIGIOUS INSTRUCTION

Edited by

JOHN PILKINGTON NORRIS, B.D.,

CANON OF BRISTOL, AND EXAMINING CHAPLAIN TO THE BISHOP OF MANCHESTER.

Three Volumes. Small 8vo. 3*s. 6d.* each.

Or each Book in Five Parts. 1*s.* each Part.

"Contain the maximum of requisite information within a surprising minimum of space. They are the best and fullest and simplest compilation we have hitherto examined on the subject treated."

Standard.

"Carefully prepared, and admirably suited for their purpose, they supply an acknowledged want in Primary Schools, and will doubtless be in great demand by the teachers for whom they are intended."

Educational Times.

THE OLD TESTAMENT.

By the Rev. E. I. GREGORY, M.A., Vicar of Halberton.

PART I. The Creation to the Exodus. PART II. Joshua to the Death of Solomon. PART III. The Kingdoms of Judah and Israel. PART IV. Hebrew Poetry—The Psalms. PART V. The Prophets of the Captivity and of the Return—The Maccabees—Messianic Teaching of the Old Testament.

THE NEW TESTAMENT.

By C. T. WINTER.

PART I. St. Matthew's Gospel. PART II. St. Mark's Gospel.
PART III. St. Luke's Gospel. PART IV. St. John's Gospel. PART V.
The Acts of the Apostles.

THE PRAYER BOOK.

By JOHN PILKINGTON NORRIS, B.D., Canon of Bristol, &c.

PART I. The Catechism to the end of the Lord's Prayer—The Order for Morning and Evening Prayer. PART II. The Catechism, concluding portion—The Office of Holy Baptism—The Order of Confirmation. PART III. The Theology of the Catechism—The Litany—The Office of Holy Communion. PART IV. The Collects, Epistles, and Gospels, to be used throughout the year. PART V. The Thirty-Nine Articles.

LONDON, OXFORD, AND CAMBRIDGE.

Rudiments of Theology.

A First Book for Students.

By JOHN PILKINGTON NORRIS, B.D., Canon of Bristol; Vicar of St. Mary Redcliffe, and Examining Chaplain to the Bishop of Manchester.

Crown 8vo. 7s. 6d.

"We can recommend this book to theological students as a useful and compendious manual. It is clear and well arranged. . . . We venture to believe that, on the whole, he is a very fair exponent of the teaching of the English Church, and that his book may be profit-

ably used by those for whom it is chiefly intended—that is, candidates for ordination."—*Spectator*.

"This is a work of real help to candidates for ordination, and to the general student of theology."—*Standard*.

A Manual of Devotion, chiefly for the use of School-boys.

By the Rev. WILLIAM BAKER, D.D., Head-Master of Merchant Taylors' School.

With Preface by J. R. WOODFORD, D.D., Lord Bishop of Ely.

Crown 16mo. 2s. 6d.

Also a Cheap Edition, limp cloth. 1s. 6d.

A Companion to the Old Testament.

Being a plain Commentary on Scripture History down to the Birth of our Lord.

Small 8vo. 3s. 6d.

Household Theology.

A Handbook of Religious Information respecting the Holy Bible, the Prayer Book, the Church, the Ministry, Divine Worship, the Creeds, &c., &c.

By the Rev. JOHN HENRY BLUNT, M.A.

New Edition. Small 8vo. 3s. 6d.

The Young Churchman's Companion to the Prayer Book.

By the Rev. J. W. GEDGE, M.A., Diocesan Inspector of Schools for the Archdeaconry of Surrey.

Part I.—Morning and Evening Prayer and Litany.

Part II.—Baptismal and Confirmation Services.

Part III.—The Holy Communion.

18mo. 1s. each, or in Paper Cover, 6d.

Recommended by the late and present LORD BISHOPS OF WINCHESTER.

Easy Lessons Addressed to Candidates for Confirmation.

By JOHN PILKINGTON NORRIS, B.D., Canon of Bristol; Vicar of S. Mary Redcliffe, and Examining Chaplain to the Bishop of Manchester.

18mo. 1s. 6d.

A Manual of Confirmation.

With a Pastoral Letter instructing Catechumens how to prepare themselves for their First Communion.

By EDWARD MEYRICK GOULBURN, D.D., Dean of Norwich.
Ninth Edition. Small 8vo. 1s. 6d.

The Way of Life.

A Book of Prayers and Instruction for the Young at School. With a Preparation for Holy Communion.

Compiled by a Priest. Edited by the Rev. T. T. CARTER, M.A., Rector of Clewer, Berks.

Second Edition. 18mo. 1s. 6d.

Keys to Christian Knowledge.

Cheap Edition. Small 8vo. 1s. 6d. each.

"Of cheap and reliable text-books of this nature there has hitherto been a great want. We are often asked to recommend books for use in Church Sunday schools, and we therefore take this opportunity of saying that we know of none more likely to be of service both to teachers and scholars than these *Keys*." — *Churchman's Shilling Magazine*.

"Will be very useful for the higher classes in Sunday schools, or rather for the fuller instruction of the Sunday-school teachers themselves, where the parish Priest is wise enough to devote a certain time regularly to their preparation for their voluntary task." — *Union Review*.

By J. H. BLUNT, M.A., Editor of the Annotated Book of Common Prayer.

THE HOLY BIBLE.

THE BOOK OF COMMON PRAYER.

THE CHURCH CATECHISM.

CHURCH HISTORY, ANCIENT.

CHURCH HISTORY, MODERN.

By JOHN PILKINGTON NORRIS, B.D., Canon of Bristol.

THE FOUR GOSPELS.

THE ACTS OF THE APOSTLES.

LONDON, OXFORD, AND CAMBRIDGE.

MISCELLANEOUS

At Home and Abroad; or, First Lessons in Geography.

By J. K. LAUGHTON, M.A., F.R.A. and G.S.S., Mathematical Instructor and Lecturer in Meteorology at the Royal Naval College.

Crown 8vo.

[In the Press.

A German Accidence for the Use of Schools.

By J. W. J. VECQUERAY, Assistant-Master at Rugby School.

New Edition, Revised. 4to. 3s. 6d.

First German Exercises.

Adapted to Vecqueray's "German Accidence for the Use of Schools."

By E. F. GRENFELL, M.A., late Assistant-Master at Rugby School.

Crown 8vo. 2s.

German Exercises. Part II.

With Hints for the Translation of English Prepositions into German.

Adapted to Vecqueray's "German Accidence for the Use of Schools."

By E. F. GRENFELL, M.A., late Assistant-Master at Rugby School.

Crown 8vo.

[In the Press.

Lessing's Fables.

Arranged in order of difficulty. With Introduction, Notes, and Vocabulary. A First German Reading Book.

By F. STORR, B.A., Chief Master of Modern Subjects in Merchant Taylors' School, and late Assistant-Master in Marlborough College.

Crown 8vo. 2s. 6d.

The Campaigns of Napoleon.

The Text (in French) from M. THIERS' "Histoire de la Révolution Française," and "Histoire du Consulat et de l'Empire." Edited, with English Notes, for the use of Schools, by EDWARD E. BOWEN, M.A., Master of the Modern Side, Harrow School.

With Maps. Crown 8vo.

ARCOLA. 4s. 6d.

MARENGO. 4s. 6d.

JENA. 3s. 6d.

WATERLOO. 6s.

Selections from Modern French Authors.

Edited, with English Notes and Introductory Notice, by HENRI VAN LAUN, Translator of Taine's HISTORY OF ENGLISH LITERATURE.

Crown 8vo. 3s. 6d. each.

HONORÉ DE BALZAC.

H. A. TAINÉ.

La Fontaine's Fables. Books I. and II.

Edited, with English Notes at the end, for use in Schools, by Rev. P. BOWDEN-SMITH, M.A., Assistant-Master at Rugby School.
Small 8vo. 2s.

The First French Book.

By T. K. ARNOLD, M.A.

Sixth Edition. 12mo. 5s. 6d. KEY, 2s. 6d.

The First German Book.

By T. K. ARNOLD, M.A., and J. W. FRÄDERSDORFF, Ph.D.
Seventh Edition. 12mo. 5s. 6d. KEY, 2s. 6d.

The First Hebrew Book.

By T. K. ARNOLD, M.A.

Fifth Edition. 12mo. 7s. 6d. KEY, 3s. 6d.

The Chorister's Guide.

By W. A. BARRETT, Mus. Bac., Oxon., of St. Paul's Cathedral,
Author of "Flowers and Festivals," &c.

Second Edition. Crown 8vo. 2s. 6d.

· SHALL AND WILL.

98. In the employment of these words to form a future tense, we must distinguish the *unemphatic* from the *emphatic* use.

In ordinary conversation, when *shall* and *will* are merely used as signs to mark future events, custom (or, as some say, courtesy) has decided that *shall* is to be used for the *first* person, and *will* for the *second* and *third* persons: thus we say

I shall go to London to-morrow.

You will be too late for the train.

The Queen will leave Windsor to-day.

But, even in the discourse of common life, when the *intention* marked by the word *will*, or the *compulsion* implied in the word *shall*, is to be made prominent in even a slight degree, *will* is used with the *first* person, and *shall* with the *second* and *third* persons:

Falstaff. You must excuse me, Master Robert Shallow.

Shallow. I will not excuse you: you shall not be excused: excuses shall not be admitted.

99. Next, in the emphatic language of poetry and the higher prose, *will* denotes *free intention*.

Shall denotes *strong compulsion*, *earnest admonition*, *firm assurance*, what must be, what ought to be, what is sure to come to pass

Hence *will* is often used with the *first* person:

I will arise and slay thee with my hands.—*Tennyson.*

And for her sake I do rear up her boy,

And for her sake I will not part with him.—*Shakespeare.*

And *shall* is often used with the *second* and *third* persons:

EASY LATIN STORIES FOR BEGINNERS.

PART I.

I.—THE STORY OF ARION.

Arion, after travelling abroad, hires a vessel to take him home.

1.—ARION citharista praeclarus erat. Is diu apud Periandrum Corinthiorum regem versatus erat. Tum in Italiam Siciliamque navigare cupivit. Ingentibus opibus ibi comparatis, Corinthum redire voluit. Itaque Tarento, urbe Italiae, profectus est, ubi navigium hominum Corinthiorum conduxerat.

The sailors form a plan to rob and murder him.

2.—Hi autem eum in mare proiicere constituerunt; pecunia enim potiri cupiebant. Tum vero Arion consilium intellexit. Tristis ad preces confugit. Pecunia omni nautis oblata, vitam deprecatus est. Nautae vero precibus viri non commoti, mortem ei statim minati sunt.

Arion sings a beautiful song, and leaps overboard.

3.—In has angustias redactus Arion, in puppi stetit, omni ornatu suo indutus. Tum unum e carminibus canere incepit. Nautae suavi carmine capti e puppi mediam in navem concesserunt. Ille omni ornatu indutus, capta cithara, carmen peregit. Cantu

N O T E S.

PART I.

SIMPLE SENTENCES.

EVERY Simple Sentence is either :—

- I. A Statement ; as Psittacus loquitur, *The parrot speaks.*
- II. A Command or Request ; as Loquere, psittace, *Speak, parrot.*
- III. A Question ; as Loquiturne psittacus ? *Does the parrot speak ?*

1. **apud**—‘at the court of.’

Corinth—a town on the isthmus which separates Northern Greece from the Peloponnesus (island of Pelops).—*Lat. Prim.* § 101.

ingentibus opibus comparatis.—*Lat. Prim.* § 125.

Tarentum—now Taranto, the largest Greek city in Italy, on the gulf of the same name.—*Lat. Prim.* § 121, c.

2. **oblata**—from offero.

3. **redactus**—from redigo.

mediam navem—‘the middle of the ship ;’ so with other adjectives of position, as, **summus mons**—‘the top of the mountain.’

4. **Taenarum**—now Cape Matapan, the most southern promontory of Greece.

delatus—from defero.

5. **multum pecuniae**—*lit.* ‘much of money.’—*Lat. Prim.* § 131.

6. **Massagetae**—a wandering tribe in Central Asia.

Scythaæ—a people of S.-E. Europe.

simili Scytharum—short for ‘like those of the S.’

Utor.—*Lat. Prim.* § 119, a.

Ex equis—‘on horseback.’

ad omnia—‘for everything.’

cocta—from coquo.

7. **quisque . . . sepieliunt**—‘They bury . . . each in his own.’

8. **ungulis bovinis**—‘with the hoofs of an ox.’—*Lat. Prim.* § 115.
magnitudine.—*Lat. Prim.* § 116.

9. The phoenix was said to live five hundred years, and then to kill itself by fire, its ashes producing a young one.

ex intervallo—‘after an interval.’

aliorum . . . aliorum—of some . . . of others.—See 91, note.

circumlitum—from circumlino.

magni—‘at a high price.’—*Lat. Prim.* § 128, a.

CLEARCHUS IN COLLUSION WITH CYRUS. [Bk. I. ch. III.]

Misled by the absence of allusion to any intention of going against the king, the soldiers applaud. Clearchus' understanding with Cyrus.

7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἵ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες, ὅτι οὐ φαίη⁶³ παρὰ βασιλέα πορεύεσθαι, ἐπήνεσταν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. 8. Κύρος δὲ τούτοις^{19a} ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλέαρχον· ὃ δὲ ἴεναι μὲν οὐκ ἥθελε, λάθρῳ δὲ τῶν στρατιωτῶν²⁶ πέμπων αὐτῷ ἄγγελον ἐλεγε θαρρεῖν ὡς καταστησομένων τούτων^{27, 58a} εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευνεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἴεναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων^{21a} τὸν βουλόμενον ἐλεξε τοιάδε·

Clearchus' second speech. ‘Plainly the connexion between us and Cyrus is broken off; I am ashamed to face him, for I fear lest he should punish my breach of faith. Indeed we had all better look out for some way of escape, for Cyrus is a stern foe, and has a large force encamped at our side.’

“Ανδρες στρατιῶται, τὰ μὲν δὴ Κύρου^{8a} δῆλον ὅτι οὗτος ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε⁵¹ οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος ἔτι ἡμῖν μισθοδότης· ὅτι μέντοι ἀδικεῖσθαι^{43a} νομίζει ὑφ' ἡμῶν, οἴδα· 10. ὥστε καὶ μεταπεμπομένου αὐτοῦ²⁷ οὐκ ἐθέλω^{49a} ἐλθεῖν, τὸ μὲν μέγιστον,^{14b} αἰσχυνόμενος, ὅτι σύνοιδα ἐμαυτῷ πάντα ἐψευσμένος^{9a, 43c} αὐτὸν, ἐπειτα δὲ καὶ δεδιώς, μὴ λαβών με δίκην ἐπιθῆ^{43d} ων^{4a, 13} νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. 11. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα^{43a, obs.} εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν,²³ ἀλλὰ βουλεύεσθαι, ὃ τι χρὴ⁴⁵ ποιεῖν ἐκ τούτων. Καὶ ἔως γε μένομεν^{52c} αὐτοῦ, σκεπτέον^{31a} μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενοῦμεν.^{50c} εἰ τε ἥδη δοκεῖ ἀπιέντι, ὅπως ἀσφαλέστατα ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἀνευ γὰρ τούτων οὔτε στρατηγοῦ²¹ οὔτε ἰδιώτου ὅφελος οὐδέν. 12. ‘Ο δ’ ἀνὴρ πολλοῦ^{26a} μὲν ἄξιος φίλος, φίλος ἦ⁴⁸ χαλεπώτατος δ’ ἐχθρὸς, φίλος πολέμιος ἦ

III. 7-16]

ANABASIS OF CYRUS, BOOK I.

ἀλεξήσασθαι is not the usual Attic form of the aorist of **ἀλέξω**, but has here the strongest MS. authority.

7. παρὰ βασιλέα] To the king's court ; **ἐπί**, which would imply hostility, seems purposely avoided. The effect of the speech is plain. Clearchus is not personally popular, but his declaration, that he is not going this long march inland in a strange country, at once brings over some even of Xenias' men, who probably knew what the march was. Ep. i. 1. 2.

8. τούτων] Neuter ; that things would right themselves.

9. τὰ μὲν δὴ Κύρου] Cyrus' relations to us must vary with our relation to him. Note the cleverness with which the different points in this speech are put :—1. Of course our pay ceases, and we are thrown on our own resources : 2. we are the aggressors ; I cannot face Cyrus, because I know I am treating him shabbily : 3. we shall require all our vigilance to guard our own safety : 4. we cannot neglect the strong force which Cyrus has, and which is sufficient to crush us, for he will be no relenting foe, if foe we make him, and he is close at our doors.

11. ἥδη] At once.

τούτων] i.e. τῶν ἐπιτηδείων.

12. ἔχθρὸς] Note the difference between **ἔχθρὸς** and **πολέμιος**. A man may be at war with you without any personal feeling of enmity, but he, if he be your foe, will be a bitter and unrelenting one. Krüger quotes appropriately CURTIUS vii. 10. 8 : 'Illi nunquam se *inimicos* ei, sed bello lacessitos *hostes* fuisse, respondent.'

13. ἡ ἐγίγνωσκον] Like the **γνώμην ἀποφανεσθαι** of the Athenian assembly.

γνώμης] Consent.

14. εἰς δὲ δὴ εἶπε] 'One went so far as to say.'

ἡ δὲ ἀγορὰ κ.τ.λ.] It is this that gives point to the recommendation to buy provisions ; it reminds them that they could not even get them without Cyrus' permission.

διὰ φιλίας τῆς χώρας] Note that **φιλίας** is predicate. The presence of a guide from Cyrus might secure their being unmolested.

ῶν πολλοὺς κ.τ.λ.] Another insidious hint of danger.

It was the Greeks mainly who had plundered the country in reprisals for the loss of their comrades.

15. ὡς δε] i.e. **ἐκαστος δὲ λεγέτω ὡς**. The construction is changed from **ὡς πεισθένον**, and a general positive word is understood from the negative **μηδεὶς**.

16. ὁσπερ κ.τ.λ.] As if Cyrus would not want his ships to convey back

ATTRIBUTIVE EXPRESSIONS.

NOTE 3.—The Objective Genitive in Latin, denoting the object of an action implied in the noun that it qualifies, is often used in phrases where in English we use the Prepositions *for*, *about*, *from*.

ENGLISH.	LATIN.
Resentment <i>for</i> a wrong.	Dolor <i>injuriae</i> .
Escape <i>from</i> danger.	Fuga <i>periculi</i> .
A craving <i>for</i> gain.	Fames <i>lucri</i> .
Sleep is a refuge <i>from</i> all toils.	Somnus est perfugium omnium laborum.
Anxiety <i>about</i> the body.	Cura corporis.

NOTE 4.—The Attributive Adjective is used in Latin in many cases where we use Prepositions, such as *of*, *in*, *against*; thus—

- Mons summus, *the top of the mountain*.
- Sullanus exercitus, *the army of Sulla*.
- Media aestas, *the middle of the summer*.
- Bellum Africanum, *the war in Africa*.
- Bellum Mithridaticum, *the war against Mithridates*.
- Reliqua Graecia, *the rest of Greece*.
- Italia tota, *the whole of Italy*.

NOTE 5.—Observe carefully the following distinctions:—

LATIN.	ENGLISH.
Urbs Roma.	The city <i>of</i> Rome.
Sardinia insula.	The island <i>of</i> Sardinia.
Civis Romanus.	A citizen <i>of</i> Rome.
Civis Atheniensis.	A citizen <i>of</i> Athens.
Graecus homo.	A Greek.
Homo Romanus.	A Roman.
Vir patricius.	A patrician.

NOTE 6.—The Objective Genitive follows many adjectives in Latin to express the object of *desire*, *knowledge*, etc., implied in the adjective; thus—

INDEX

	PAGE		PAGE
HISTORY	7	LATIN	18
ENGLISH	1	GREEK	24
MATHEMATICS	12	CATENA CLASSICORUM	35
SCIENCE	16	DIVINITY	36
MISCELLANEOUS		39	
	PAGE		PAGE
ABBOTT (E.), Selections from Lucian	28	Catena Classicorum	35
— Elements of Greek Accidence	24	Companion to the Old Testament	37
— and Mansfield's Primer of		Cornelius Nepos, by T. K. Arnold	22
Greek Accidence	24	Crake (A.D.), History of the Church	10
— Short Greek Syntax	24	Creighton (M.), Hist. Biographies	10
Alford (Dean), Greek Testament	34	Crusius' Homeric Lexicon, by T. K.	
Aristophanes, by W. C. Green	32, 35	Arnold	30
Scenes from, by Arthur		Curteis (A.M.), The Roman Empire	7
Sidgwick	29	DAVVS (Bishop), Hist. of England	10
Aristotle's Ethics, by Edward Moore	33	Demosthenes, by T. K. Arnold	31
— by J. E. T. Rogers	33	— by G. H. Heslop	31, 33
Aristotle's Organon, by J. R.		— by Arthur Holmes	31, 35
Magrath	34	ENGLISH SCHOOL CLASSICS, edited	
Arnold (T. K.), Cornelius Nepos	22	by Francis Storr	1-5
— Crusius' Homeric Lexicon	30	Euclid, by J. Hamblin Smith	14
— Demosthenes	31	Euripides, Scenes from, by Arthur	
— Eclogæ Ovidianæ	21	Sidgwick	29
— English-Greek Lexicon	33	FIRMAN (F. B.), and Sanderson (L.),	
— First French Book	40	Zeugma	31
— First German Book	40	Frädersdorff (J. W.) English-Greek	
— First Greek Book	28	Lexicon	33
— First Hebrew Book	40	GANTILLON (P. G. F.), Classical Ex-	
— First Verse Book	20	amination Papers	21, 32
— Greek Accidence	28	Gedge (J. W.), Young Churchman's	
— Greek Prose Composition	28	Companion to the Prayer Book	37
— Henry's First Latin Book	20	Gegg (C. G.), Latin Elegiac Verse	20
— edited by C.G. Gepp	20	— Henry's First Latin Book	20
— Homer for Beginners	29	Girdlestone (W. H.), Arithmetic	14
— Homer's Iliad	30	Goolden (W. T.), and Rigg (A.),	
— Latin Prose Composition	20	Chemistry	16
— edited by G. G. Bradley	20	Goulburn (Dean), Manual of Con-	
— Madvig's Greek Syntax	34	firmation	38
— Sophocles	32	Greek Testament, by Dean Alford	34
BAKER'S (W.) Manual of Devotion		— by Chr. Wordsworth	34
for School-boys	37	Green (W. C.), Aristophanes	32, 35
Barrett (W. A.), Chorister's Guide	40	Grenfell's (E. F.) First German Exer-	
Bennett (G. L.), Easy Latin Stories	18, 42, 43	cises	39
— First Latin Writer	18	— German Exercises, Part II	39
Bigg (Ch.), Exercises in Latin Prose		Gross (E. J.), Algebra, Part II	13
— Thucydides	19	— Kinematics and Kinetics	13
Blunt (J. H.), Household Theology		HERODOTUS (Stories from), by J.	
— Keys to Christian Knowledge:		Surtees Phillpotts	28
The Holy Bible, The Prayer Book,		— by H. G. Woods	33, 35
Church History (Ancient and		Heslop (G. H.), Demosthenes	31, 35
Modern), Church Catechism		Historical Biographies, edited by M.	
Bowen (E.), Napoleon's Campaigns		Creighton	10
Bradley (G. G.), Arnold's Latin		Historical Handbooks, edited by	
Prose Composition	20	Oscar Browning	7
Bridge (C.), French Literature	7	Holmes (Arthur), Demosthenes	31, 35
Bright (J. Franck), English History	8	— Rules for Latin Pronunciation	19
Browning (O.), Hist. Handbooks	7	Homer for Beginners, by T. K.	
Building Construction, Notes on	16	Arnold	29
Burton's The Beginner's Drill-book		Homer's Iliad, by T. K. Arnold	30
of English Grammar	6	— by S. H. Reynolds	30, 35
CALVERT (E.), Selections from Livy	22	— by A. Sidgwick	29
Carr (A.), Notes on Greek Testament	34	Book vi., by J. S.	
		Phillpotts	29

	PAGE	PAGE	
Horace, by J. M. Marshall	23, 35	Saward (R.), Selections from Livy	22
IOPHON	28	Shakspere's As You Like It, Macbeth, Hamlet, King Lear, and Romeo and Juliet, by C. E. Moberly	1
Isocrates, by J. E. Sandys	32, 35	Coriolanus, by R. Whitelaw	1
JEBB (R. C.), Sophocles	32, 35	Tempest, by J. S. Phillpotts	1
Juvenal, by G. A. Simcox	23, 35	Merchant of Venice, by R. W. Taylor	1
KEYS TO CHRISTIAN KNOWLEDGE	38	Sidgwick (Arthur), Scenes from Greek Plays	29
Kitchener (F. A.), A Year's Botany	16	Greek Prose Composition	26
LA FONTAINE'S FABLES, by P. Bowden-Smith	40	Homer's Iliad, Books I.-IV.	29
Latham (R. G.) English Dictionary	6	First Greek Writer	26
Laughton's (J. K.) At Home and Abroad	39	Simcox (G. A.), Juvenal	23, 35
Laun (Henri Van), French Selections	40	Thucydides	33, 45
Lessing's Fables, by F. Storr	39	Simcox (W. H.), Tacitus	23, 35
Livy, Selections from, by R. Saward and E. Calvert	22	Smith (J. H.), Arithmetic	13
Lucian, by Evelyn Abbott	28	Key to Arithmetic	13
MADVIG'S GREEK SYNTAX, by T. K. Arnold	34	Elementary Algebra	13
Magrath (J. R.), Aristotle's Organon	34	Key to Algebra	13
Mansfield (E. D.), Latin Sentence Construction	19	Enunciations	14
Manuals of Religious Instruction	37	Exercises on Algebra	13
Marshall (J. M.), Horace	23, 35	Hydrostatics	14
Materials and Models	21, 31	Geometry	14
Moberly (Charles E.), Shakspere	1	Statics	14
— Arrian's Alexander the Great in the Punjab	28	Trigonometry	14
— Xenophon's Memorabilia, Book I.	30	Key to Trigonometry	14
Morice (F. D.), Stories in Attic Greek	26	Latin Grammar	19, 46
Moore (Edward), Aristotle's Ethics	33	English Grammar	6, 41
NORRIS (J. P.), Key to the Gospels	38	Latin Exercises	19
— to the Acts	38	Key to Latin Exercises	19
— Manuals of Religious Instruction	36	(P. B.), La Fontaine's Fables	40
— Rudiments of Theology	37	(Philip V.), History of English Institutions	7
— Confirmation Lessons	38	(R. Prowde), Latin Prose Exercises	19
OVID, Stories from, by R. W. Taylor	22	Sophocles, by T. K. Arnold	32
Ovidianæ Eclogæ, by T. K. Arnold	21	— by R. C. Jebb	32, 35
PAPILLON (T. L.), Terence	23, 35	Storr (F.), English School Classics	1-5
Pearson (Charles), English History in the XIVth Century	7	Vergil's Aeneid, Books I. II. and XI. XII.	21
Persius, by A. Pretor	23, 35	— Lessing's Fables	39
Phillpotts (J. Surtees), Stories from Herodotus	28	TACITUS, by W. H. Simcox	23, 35
— Shakspere's Tempest	1	Taylor (R. W.), Stories from Ovid	22
— Homer's Iliad, Book VI.	29	— Merchant of Venice	1
Pretor (A.), Persii Satiræ	23, 35	— Anabasis of Xenophon	30, 44, 45
REYNOLDS (S. H.), Homer's Iliad	30, 35	— A Short Greek Syntax	30
Richardson (G.), Conic Sections	13	Terence, by T. L. Papillon	23, 35
Rigg (A.), and Goolden (W. T.), Introduction to Chemistry	16	Thiers' Campaigns of Napoleon, by E. E. Bowen	40
Rivingtons' Mathematical Series	12	Thucydides, by C. Bigg	33, 35
Rogers (J. E. T.), Aristotle's Ethics	33	— by G. A. Simcox	33, 35
SANDERSON (L.), and Firman (F. B.), Zeugma	31	VECQUERAY (J. W. J.), First German Accidence	39
Sandys (J. E.), Isocrates	32, 35	Vergil's Aeneid, by F. Storr	21
Sargent (J. Y.) and Dallin (T. F.), Latin Prose	21	WAY OF LIFE	38
— Latin Selected Pieces	21	Whitelaw (Robert), Coriolanus	1
— and Dallin (T. F.), Greek Prose	31	Willert (F.), Reign of Lewis XI	7
— Greek Selected Pieces	31	Wilson (R. K.), History of Modern English Law	7
		Woods (H. G.), Herodotus	33, 35
		Wordsworth (Bp.), Greek Testament	34
		Wormell (R.), Dynamics	14
		XENOPHON'S Memorabilia, Book I., by C. E. Moberly	30
		— Anabasis of Cyrus, by R. W. Taylor	30

**GENERAL LIBRARY
UNIVERSITY OF CALIFORNIA—BERKELEY**

RETURN TO DESK FROM WHICH BORROWED

**This book is due on the last date stamped below, or on the
date to which renewed.**

Renewed books are subject to immediate recall.

17 Jun 5 '41 ON

JUN 1 0 1954 LD

JAN 8 1966 S 5

REC'D

JAN 7 '66 - 6 PM

LOAN DEPT.

Educational Works.

The Principles of Dynamics.

An Elementary Text-Book for Science Students. By R. WORMELL, D.Sc., M.A., Head-Master of the City of London Middle-Class School.

Crown 8vo. 6s.

A Year's Botany. Adapted

to Home and School Use. By FRANCES ANNA KITCHENER. Illustrated by the Author.

Crown 8vo. 5s.

An Easy Introduction to Chemistry.

For the Use of Schools. Edited by the Rev. ARTHUR RIGG, M.A., late Principal of the College, Chester; and WALTER T. GOOLDEN, B.A., late Science Scholar of Merton College, Oxford, and Lecturer in Natural Science at Tonbridge School. With Illustrations.

Second Revised Edition 2nd

22332

UNIVERSITY OF CALIFORNIA LIBRARY

and Map. By E. CALVERT, LL.D., St. John's College, Cambridge; and R. SAWARD, M.A., Fellow of St. John's College, Cambridge; Assistant-Master at Shrewsbury School.

Small 8vo. 2s.

U. C. BERKELEY LIBRARIES



CO46595654

Crown 8vo. 2s. 6d.

Iophon: an Introduction to the Art of Writing Greek Iambic Verses. By the WRITER of "Nuces" and "Lucretilis."

Crown 8vo. 2s.

Homer without a Lexicon, for Beginners. ILIAD, Book VI. Edited, with Notes giving the

common
OTTS,
edford
ow of

e, for
W. J.
er at

3s. 6d.

ises,
erman
ools."
, late
ool.

in 2 volumes 12*tables*.

Books I. and II. Edited, with English Notes at the end, for use in Schools, by the Rev. P. BOWDEN-SMITH, M.A., Assistant-Master at Rugby School.

Small 8vo. 2s.

Ribingtons • London • Oxford • Cambridge •

